

*Edm. Freeman*  
THE  
WISDOME  
OF THE  
ANCIENTS.

WRITTEN

In Latine by the Right Honourable Sir FRANCIS  
BACON Knight, Baron  
of Verulam, and Lord  
Chancellor of  
England.

Done into English by  
Sir ARTHUR GORGES  
Knight.

*Scutum invincibile fides:*

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LONDON,

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by the Right  
Honourable Sir Francis  
Bacon Knight  
Baron of Verulam, and  
Chief Justice of the

Commons



By Sir Arthur  
Gorges  
Knight

LONDON



TO THE HIGH AND  
ILLUSTRIOUS PRINCESSE  
THE LADY ELIZABETH  
OF GREAT BRITAIN,

*Dutchess of Baviere, Countess Pa-  
latine of Rheine, and chief  
Electress of the  
Empire.*

*Madam,*



Mong many the  
worthie Chancel-  
lors of this fa-  
mous Isle, there is  
observed in Sir  
T H O M A S

M O R E, and Sir F R A N C I S  
A C O N an admirable sym-  
pathy of wit and humour: wit-

## The Epistle

ness those grave monuments of  
invention and learning, where-  
with the world is so plentifully  
enriched by them both. I will  
instance onely in the concea-  
ved *Utopia* of the one, and the  
revealed *Sapientia Veterum* of  
the other: Whereof the first  
(under a meer *Idea* of perfect  
State government) contains an  
exact discoverie of the vanities  
and disorders of real Countries.  
And the second (out of the  
foulds of Poetical fables) laies  
open those deep Philosophical  
mysteries, which had been so  
long lockt up in the Casket of  
Antiquity; so that it is hard to  
judge to whether of these two  
worthies, Policy and Morali-  
ty is more beholding. I make  
no question therefore but this  
observation (touching the pa-  
rallel

## Dedicatory.

ralel of their spirits) shall pass  
so current to succeeding ages,  
that it will be said of them as  
in former times pronounced of  
*Xenophon and Plato, Fuere aequales.*

And for [this Book that I  
humbly present to your High-  
ness, which so eminently ex-  
presseth its own perfection, in  
me it would seem no less a va-  
nity to give it attributes of glo-  
ry and praise, than if I should  
lend Spectacles to *Lynx*, or an  
Eye to *Argus*, knowing it need-  
less to waste gilding on pure  
Gold, which is ever best valu-  
ed by its own true touch and  
luster. But to descend to my  
self, that do now lay before  
your Princely censure the tran-  
slation of these excellent and  
judicious discourses, so bare-  
ly wrapt up in my harsh Eng-  
lish.

The Epistle, &c.

lish phrase, that were by the  
Authour so richly attired in a  
sweet Latine stile I must there-  
in flie to the Sanctuary of your  
gracious acceptance. In which  
hope securing my doubts, doe  
with all reverence kiss your  
Princely hands: Remaining  
ever ready to approve my self

*Your Highness*

most dutifull and most  
devoted Servant

*Arthur Gorge,*

T H E

# THE P R E F A C E.

**T**He Antiquities of the first age (except those we find in sacred Writ) were buried in oblivion and silence: silence was succeeded by Poetical fables; and Fables again were followed by the Records we now enjoy. So that the mysteries and secrets of Antiquity were distinguished and separated from the Records and Evidences of succeeding times, by the veil of fiction on which interposed it self, and came between those things which perished, and those which are extant. I suppose some are of opinion, that my purpose is to write toys and trifles, and to usurp the same liberty in applying, that the Poets assumed in feigning, which I might do (I confess) if I listed,

## The Preface.

and with more serious contemplations intermix these things, to delight either my self in meditation, or others in reading. Neither am I ignorant how fickle and inconstant a thing fiction is, as being subject to be drawn and wrested any way, and how great the commodity of wit and discourse is, that is able to apply things well, yet so as never meant by the first Authors. But I remember that this liberty hath been lately much abused, in that many to purchase the reverence of Antiquitie to their own inventions and fancies, have for the same intent laboured to wrest many poetical Fables. Neither hath this old and common vanity been used onely of late or now and then: for even Crisippus long ago did (as an Interpreter of dreames) ascribe the opinions of the  
Stoicks

## The Preface.

Stoicks to the ancient Poets; and more sottishly do the Chymicks appropriate the fancies and delights of Poets in the transformations of bodies, to the experiments of their furnace. All these things (I say) I have sufficiently considered and weighed, and in them have seen and noted the general levity and indulgence of mens wits about Allegories. And yet for all this I relinquish not my opinion. For first it may not be, that the folly and looseness of a few should altogether detract from the respect due to the Parables: for that were a conceit which might savour of prophaneness and presumption: for Religion it self doth sometimes delight in such veiles and shadowes: so that who so exempts them, seemes in a manner to interdict all commerce between things divine

## The Preface.

and humane. But concerning humane wisdom, I do indeed ingenuously and freely confess, that I am enclined to imagine, that under some of the ancient fictions lay couched certain mysteries and Allegories, even from their first invention. And I am persuaded (whether ravished with the reverence of Antiquity, or because in some Fables I finde such singular proportion between the similitude and the thing signified; and such apt and clear coherence in the very structure of them, and propriety of names wherewith the persons or actors in them are inscribed and intitled) that no man can constantly deny, but this sense was in the Authours intent and meaning when they first invented them, and that they purposely shadowed it in this sort: For who can be so stupid  
and

## The Preface.

and blind in the open light, as when he hears how Fame, after the Giants were destroyed, sprung up as their youngest Sister, not to refer it to the murmurs & seditious reports of both sides, which are wont to flye abroad for a time after the suppressing of insurrections? Or when he beares how the Gyant Typhon having cut out and brought away Jupiters nerves, which Mercurie stole from him, and restored again to Jupiter, doth not presently perceive how fitly it may be applied to powerfull rebellions, which take from Princes their sinews of money and authority, but so, that by affability of speech, and wise Edicts (the minds of their subjects being in time privily, and as it were by stealth reconciled) they recover their strength againe? Or when he hears how (in that memorable  
- expe-

## The Preface.

expedition of the gods against the Gyants) the braying of Silenus his Asse, conduced much to the profligation of the Gyants; doth not confidently imagine, that it was invented to shew, how the greatest enterprises of Rebels are often-times dispersed with vain rumours and fears?

Moreover, to what judgement can the conformity and signification of Names seeme obscure? Seeing Metis the wife of Jupiter doth plainly signifie counsel; Typhon, insurrection; Pan, universality; Nemesis, revenge, and the like. Neither let it trouble any man, if sometimes he meet with Historical narrations, or additions for ornaments sake, or confusion of times, or something transferred from one fable to another, to bring in a new Allegary: for it  
could

## The Preface.

could be no otherwise, seeing they were the inventions of men, which lived in divers ages, and had also divers ends: some being ancient, others neoterical: some having an eye to things natural, others to moral.

There is another Argument (and that no small one neither) to prove that these Fables contain certain hidden and involved meanings, seeing some of them are observed to be so absurd and foolish in the very relation, that they shew, and as it were proclaim a parable afar off: For such tales as are probable, they may seem to be invented for delight, and in imitation of History. And as for such as no man would so much as imagine or relate, they seem to be sought out for other ends: For what kind of fiction is that, wherein Jupiter is said to have

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have taken Metis to wife, and perceiving that she was with child, to have devoured her, whence himselfe conceiving, brought forth Pallas armed out of his head? Truly I think there was never dream (so different to the course of cogitation, and so full of monstrosity) ever hatcht in the brain of man. Above all things this prevails most with me, and is of singular moment, that many of these Fables seem not to be invented of those by whom they are related and celebrated, as by Homer, Hesiod, and others: for if it were so, that they took beginning in that age, and from those Authours by whom they are delivered and brought to our hands; My minde gives me there could be no great or high matter expected, or supposed to proceed from them in respect of these originals. But if  
with

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with attention we consider the matter, it will appear that they were delivered and related as things formerly believed and received, and not as newly invented and offered unto us. Besides, seeing they are diversly related by Writers that lived near about one and the self-same time, we may easily perceive that they were common things, derived from precedent memorials: and that they became various by reason of the divers ornaments bestowed on them by particular relations. And the consideration of this must needs increase in us a great opinion of them, as not to be accounted either the effects of the times or inventions of the Poets, but as sacred reliques or abstracted aires of better times, which by tradition from more ancient Nations fell into the Trumpet;

## The Preface.

Trumpets and Flutes of the Grecians. But if any do obstinately contend, that Allegories are alwaies adventitiously, and as it were by constraint, never naturally and properly included in Fables, we will not be much troublesome, but suffer them to enjoy that gravity of judgment which I am sure they affect, although indeed it be but lumpish and almost leaden. And (if they be worthy to be taken notice of) we will begin afresh with them in some other fashion.

There is found among men (and it goes for current) a two-fold use of Parables, and those (which is more to be admired) referred to contrary ends; conducing as well to the foulding up and keeping of things under a veil, as to the enlightning and laying open of obscurities. But omitting the former (rather

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(rather than to undergo wrangling, and assuming ancient Fables as things vagrant and composed onely for delight) the latter must questionless still remain, as not to be wrested from us by any violence of wit, neither can any (that is but meanly learned) hinder, but it must absolutely be received, as a thing grave and sober, free from all vanitie, and exceeding profitable and necessary to all sciences: This is it (I say) that leads the understanding of man by an easie and gentle passage through all novell and abstruse inventions, which any way differ from common received opinions. Therefore in the first ages (when many humane inventions and conclusions, which are now common and vulgar, were new and not generally known) all things were full of Fables, enigmas,

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maes, parables, and similies of all sorts: by which they sought to teach and lay open, not to hide and conceal knowledge, especially, seeing the understandings of men were in those times rude and impatient, and almost incapable of any subtilties, such things were excused; as were the objects of sense: for as Hieroglyphicks preceded letters, so parables were more ancient than arguments. And in these daies also, he that would illuminate mens minds anew in any old matter, and that not with disprofit and harshness, must absolutely take the same course, and use the help of similies. Wherefore all that hath been said, we will thus conclude: The Wisdome of the Ancients, it was either much or happy; Much if these figures and tropes were invented by some

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and premeditation. Happy if they (intending nothing lesse) gave matter and occasion to so many worthy Meditations. As concerning my labours (if there be any thing in them which may do good) I will on neither part count them ill bestowed, my purpose being to illustrate either Antiquity, or things themselves. Neither am I ignorant that this very subject ~~has been attempted by others.~~  
But to speak as I think, and that freely without ostentation, the dignity and efficacy of the thing is almost lost by these mens writings, though voluminous and full of pains, whilst not diving into the depth of matters, but skilfull only in certain common places, have applied the sense of these Parables to certain vulgar and general things, not so much as glancing at  
their

## The Preface.

their true vertue, genuine propriety, and full depth. I (if I be not deceived) shall be new in common things. Wherefore leaving such as are plain and open, I will ayme at farther and richer matters.

---

To

## To the Book.

**R**ich mine of Art : Minion of Mercury ;  
True Truch-man of the mind of Mystery :

Inventions store-house : Nymph of Helicon :  
Deepe Moralist of times tradition :

Unto this Paragon of Brutus race  
Present thy servicee, and with cheerfull grace

Say, (if Pythagoras believ'd may be)  
The soul of ancient Wisdome lives in thee.

---

The

To the Book

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THE  
WISE DOME  
Of the  
ANTIENTS.

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I.

CASSANDRA  
*or Divination.*



HE Poet Fable that *Apol-*  
*l* being inamored of *Cas-*  
*sandra*, was by her many  
shifts and cunning flights  
still deluded in his desire;  
yet yet sed on with hope untill such  
time as she had drawn from him the  
art of prophesying; & having by such  
her dissimulation in the end, attained

to that which from the beginning she sought after, at last flatly rejected his suite. Who finding himself so far engaged in his promise, as that he could not by any means revoke again his rash gift, and yet onflamed with an earnest desire of revenge, highly disdayning to be made the scorn of a crafty Wench, annexed a penalty to his promise, to wit, that she should ever foretell the truth, but never be believed: So were her divinations alwaies faithful, but at no time regarded, whereof she still found the experience, yea even in the ruine of her own Country, which she had often forewarned them of, but they neither gave credit nor ear to her words. This Fable seems to intimate the unprofitable liberty of untimely admonitions and counsels. For they that are so overweened with the sharpnesse and dexterity of their own wit and capacity, as that they disdain to submit themselves to the document of *Apollo*, the god of Harmony, whereby to learn and observe the method and measure of affairs, the grace and gra-

city of discourse, the differences between the more judicious and more vulgar ears, and the due times when to speak and when to be silent; Be they never so sensible and pregnant, and their judgements never so profound & profitable, yet in all their endeavours either of perswasion or perforce, they avail nothing, neither are they of any moment to advantage or manage matters, but do rather hasten on the ruine of all those that they adhere or devote themselves unto. And then at last when calamity hath made men feel the event of neglect, then shall they too late be revered as deep foreseeing and faithful Prophets: Whereof a notable instance is eminently set forth in *Marcus Cato Uticensis*, who as from a watchtower, discovered a far off, and by an Oracle long foretold, the approaching ruine of his Country, and the plotted tyranny hovering over the State, both in the first conspiracy, and so it was prosecuted in the civill contention between *Cesar* and *Pompey*, and did no good the while, but rather

harm'd the Common-wealth, and  
 hastned on his countryes bane, which  
*M. Cicero* wisely observed, and writing  
 to a familiar friend doth in these  
 terms excellently describe, *Cato opti-  
 me sentit, sed nocet interdum Republica  
 loquitur enim tanquam in Republica  
 Platonis, non tanquam in face Romuli*  
*Cato* (saith he) judgeth profoundly  
 but in the mean time damnifies the  
 State; for he speaks as in the common-  
 wealth of *Plato*, and not as in the dreg  
 of *Romulus*.

## II.

## TYPHON, or a Rebell.

**I**n being vexed (say the Poets) that  
*Jupiter* had begotten *Pallas* by  
 himself without her, earnestly pressed  
 all the other gods and goddesses, that  
 she might also bring forth of her self  
 alone without him; and having by  
 violence and importunity obtained  
 grant thereof, she smote the earth, and  
 forthwith sprang up *Typhon*, a huge and  
 horrid

## Of the Antients.

horrid monster: This strange birth she commits to a Serpent (as a Foster-Father) to nourish it, who no sooner came to ripeness of years, but he provokes *Jupiter* to battell. In the conflict the Gyant getting the upper hand, takes *Jupiter* upon his shoulders, carries him into a remote and obscure Country, and (cutting out the sinews of his Hands and Feet) brought them away, and so left him miserably mangled and maymed. But *Mercury* recovering these nerves from *Typhon* by stealth, restored them again to *Jupiter*. *Jupiter* being again by this means corroborated, assaults the Monster afresh, and at the first strikes him with a Thunderbolt, from whose blood Serpents were ingendred. This Monster at length fainting and flying, *Jupiter* casts on him the mount *Ætna*, and with the weight thereof crusht him.

This Fable seems to point at the variable fortune of Princes, and the rebellious insurrection of Traytors in a State. For Princes may well be said to be married to their dominions, as

*Jupiter* was to *Juno* : but it happens now and then, that being deboshed by the long custom of empyring and bending towards tyranny, they endeavour to draw all to themselves, and (contemning the counsell of their Nobles and Senators) hatch laws by their own brain, that is, dispose of things by their own fancy and absolute power. The people (repyning at this) study how to create and set up a chief of their own choice. This project by the seret instigation of the Peers and Nobles, doth for the most part take his beginning; by whose connivence the Commons being set on edge, there followes a kind of murmuring or discontent in the State, shadowed by the infancy of *Typhos*, which being nurtured by the natural pravity and clownish malignity of the vulgar sort (unto Princes as infectious as serpents) is again repaired by renewed strength, and at last breaks out into open Rebellion which (because it brings infinite mischiefs upon Prince and people) is represented by the monstrous deformities

of Typhon: his hundred heads signifie their divided powers; his fiery mouthes, their inflamed intents; his serpentine circles, their pestilent malice in besieging; his yron hands, their mercilesse slaughters; his Eagles talons, their greedy rapines; his plumed body, their continual rumors and scout, & fears and such like. And sometimes these rebellions grow so potent, that Princes are inforc'd (transported as it were by the Rebels, and forsaking the chief seats & Cities of the kingdom) to contract their power, & (being deprived of the sinews of money and majesty) betake themselves to some remote and obscure corner within their dominions: but in proceſſe of time (if they bear their misfortunes with moderation) they may recover their strength by the vertue and industry of *Mercury*, that is, they may (by becoming affable, and by reconciling the minds and wills of their Subjects with grave Edicts and gracious speech) excite an alacrity to grant ayds and subsidies whereby to strengthen their au-

thority anew. Nevertheless having learned to be wise and warie, they will refrain to try the chance of fortune by war, & yet study how to suppress the reputation of the Rebels by some famous action, which if it fall out answerable to their expectation, the Rebels finding themselves weakened, and fearing the success: of their broken projects; betake themselves to some flight and vain bravadoes, like the hissing of serpents, and at length in despair betake themselves to flight, and then when they begin to break, it is safe and timely for Kings to pursue and oppress: them with the forces and weight of the kingdom, as it were with the mountain *Ætna*

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 III.

*The Cyclopes, or the Ministers of  
Terror.*

**T**hey say that the *Cyclops* (for their fierceness: and cruelty) were by *Jupiter* cast into hell, & there doomed

in perpetual imprisonment: but *Tellus* perswaded *Jupiter* that it would do well, if being set at liberty, they were set to forge thunderbolts, which being done accordingly, they became so painful and indurior, as that day and night they continued hammering out in laborious diligence thunderbolts and other instruments of terror. In proceſſe of time *Jupiter* having conceived a diſpleaſure againſt *Æſculapius* the Son of *Apollo*, for reſtoring a dead man to life by Phyſick; and concealing his diſlike (becauſe there was no juſt cauſe of anger, the deed being pious & famous) ſecretly incens'd the *Cyclopes* againſt him, who without delay flew him with a thunderbolt. In revenge of which act, *Apollo* (*Jupiter* not prohibiting it) ſhot them to death with his arrow.

This fable may be applied to the projects of Kings, who having cruel, bloody, and exacting Officers, do firſt puniſh and diſplace them, afterward by the counſell of *Tellus*, that is of ſome

base and ignoble person, and by the prevailing respect of profit they admit them into their places again, that they may have instruments in a readiness, if at any time there should need either severity of execution, or acerbity of exaction. These servile creatures being by nature cruel, and by their former fortune exasperated, and perceiving well what is expected at their hands, do shew themselves wonderful officious in such kind of employment but being too rash and precipitate in seeking countenance, and creeping in to favour, do sometimes take occasion from the secret becknings and ambiguous commands of their Prince, to perform some hatefull execution. But Princes (abhorring the fact, and knowing well that they shall never want such kind of instruments) do utterly forsake them, turning them over to the friends and allies of the wronged to their accusations and revenge, to the general hatred of the people, so that with great applause and prosperous wishes and exclamations towards the Prince

Prince, they are brought, rather too late than undeservedly, to a miserable end.

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III.

N A R C I S S U S, *or Self-Love.*

**T**HEY say that *Narcissus* was exceeding fair and beautifull, but wonderfull proud and disdainfull; wherefore despising all others in respect of himself, he leads a solitary life in the Woods and Chases with a few followers, to whom he alone was all in all, among the rest there followes him the Nymph *Echo*. During his course of life, it fatally so chanc'd that he came to a clear fountain, upon the bank whereof he lay down to repose himself in the heat of the day. And having espied the shadow of his own face in the water, was so besotted and ravished with the contemplation and admiration thereof, that by no means possible he could be drawn from beholding;

holding his image in this glasse; informed much that, by continual gazing thereupon, he pyned away to nothing, and was at last turned into a flower of his own name, which appears in the beginning of the Spring, and is sacred to the infernal powers, *Pluto*, *Proserpina*, and the *Furies*.

This Fable seems to shew the dispositions and fortunes of those, who in respect either of their beauty or other gifts wherewith they are adorned and graced by nature, without the help of industry, are so far besotted in themselves, as that they prove the cause of their own destruction. For it is the property of men infected with this humor not to come much abroad, or to be conversant in civill affairs, especially seeing those that are in public place must of necessity encounter with many contempts and scorns, which may much deject and trouble their minds, and therefore they lead for the most part a solitary, private & obscure life, attended on with a few followers, and such as will adore and admire

admire them, and like an *Echo* flatter them in all their sayings, and applaud them in all their words. So that being by this custom seduced and puffed up, and as it were stupified with the admiration of themselves, they are possessed with so strange a sloth and idleness, that they grow in a manner benumbed and defective of all vigor and alacrity. Elegantly doth this flower appearing in the beginning of the Spring, represent the likeness of these mens dispositions, who in their youth do flourish and wax famous, but being come to ripeness of years they deceive and frustrate the good hope that is conceived of them. Neither is it impertinent that this flower is said to be consecrated to the infernal deities, because men of this disposition become unprofitable to all human things. For whatsoever produceth no fruit of it self, but passeth and vanisheth as if it never had been (like the way of a ship in the sea), that the Antients were wont to dedicate to the ghosts and powers below.

STYX

## V.

## S T Y X, or Leagues:

**T**He Oath by which the Gods went to oblige themselves (when they meant to ratifie any thing so firmly as never to revoke it) is a thing well known to the vulgar, as being mentioned almost in every Fable which was when they did not invoke or call to witnesse any celestiall majesty or divine power, but only the River Styx, that with crooked and Meandering turnings incircleth the Palace of the infernall Dis. This was held as the only solemn manner of their Sacrament, and besides it, not any other vow to be accounted firm and inviolable, and therefore the punishment to be inflicted (if any did perjure themselves) was, that for certain years they should be put out of commons, and not to be admitted to the table of the Gods.

This Fable seems to point at the  
Leagues

Leagues and Pacts of Princes, of which more truly than opportunely may be said, that be they never so strongly confirmed with the solemnity and religion of an oath, yet are they for the most part of no validity: insomuch that they are made rather with an eye to reputation, and report and ceremony; than to faith, security and effect. Moreover, ad to these the bonds of affinity as the Sacraments of nature, and the mutuall deserts of each part, and you shall observe, that with a great many all these things are plac'd a degree under Ambition and Profit, and the licentious desire of domination: and so much the rather, because it is an easie thing for Princes to defend and cover their unlawful desires and unfaithful vower, with many outwardly seeming fair pretences, especially seeing there is no umpire or moderator of matters concluded upon, to whom a reason should be tendered. Therefore there is one true and proper thing made choice of, for the confirmation of faith, and that no celestial power  
neither

neither, but it is indeed Necessary (to  
 great God to great Potentates) the po-  
 ril also of State, and the Communi-  
 cation of profit. As for Necessity it is  
 elegantly represented by Styx that fi-  
 ral and irremeable River, and this  
 Godhead did Iphicrates the Athenian  
 call to the confirmation of a League  
 who because he alone is found to speak  
 plainly that which many hide cover-  
 ly in their breasts, it would not be a  
 misse to relate his words. He observing  
 how the Lacedemonians had thought  
 upon & propounded diverse cautions  
 sanctions, confirmations, and bonds  
 pertaining to Leagues, interposed thus  
*Unum Lacedemonii, nobis vobiscum vin-  
 culum, & securitatis ratio esse possit,  
 plane demonstretis, vos ea nobis concessisse  
 & inter manus posuisse, ut vobis facultas  
 ledendi nos si maxime velletis, minime  
 suppetere possit.* There is one thing  
 (O Lacedemonians) that would linke  
 us unto you in the bond of amity,  
 and be the occasion of Peace and secu-  
 rity, which is, if you would plainly  
 demonstrate, that you have yielded

and put into our hands such things, as that, would you hurt us never so fain, you should yet be furnished of means to do it. If therefore the power of hurting be taken away, or if by breach of League there follow the danger of Ruine or Diminution of the State or Tribute; then indeed the Leagues may be seen to be ratified and established, and as it were confirmed by the Sacrament of the Styx Lake; seeing that it includes the fear of Prohibition, and Suspension from the Table of the Gods, under which name the Lawes and Prerogatives, the Plenty and Felicity of a Kingdom were signified by the Antients.

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## VI.

P A N, or Nature.

**T**He Antients have exquisitely described *Nature* under the person of *Pan*, whose original they leave doubtful, for some say that he was Son of *Mercury*: others attribute unto him a far different beginning, affirming him to be the common offspring of *Penelopes* sisters, upon a suspicion, that every one of them had to do with him: which latter relation doubtless gave occasion to some after-Writers to intitle this ancient fable with the name of *Penelope*, a thing very frequent amongst them, when they apply fictions to young persons and names, and that many times absurdly and discretely: as may be seen here; *Pan* being one of the ancient gods, was long before the time of *Vlysses* and *Penelope*. Besides (for her matron Chastity) she was held venerable by antiquity. Neither may we pretermitt

third concept of his birth: for some say that he was the Son of *Jupiter* and *Hybris*, which signifies contumely or disdain. But howsoever begotten, the *Parcae*, (they say) were his Sisters. He is purtrayed by the Antients, in this guise: on his Head a pair of horns that reach to heaven, his Body rough and hairy, his Beard long and raggy, his shape biformed, above like a Man, below like a Beast, his feet like Goats hoofs, bearing these signes of his jurisdiction: to wit, in his left hand a pipe of seven reeds, & in his right a shephook, or a staff crooked at the upper end, and his mantle made of a Leopards skin. His dignities and offices were these: he was the god of Hunters, of Shepheards, and of all rural inhabitants: chief president also of Hills and Mountains, and next to *Mercury* the Embassadour of the gods. Moreover he was accounted the leader and Commander of the *Nymphs*, which were alwaies wont to dance the rounds and frisk about him, he was accosted by the *Satyrs* and the old

old *Sileni*. He had power also to frighten men with terrors, and those especially vain and superstitious, which are termed *Panick* fears. His acts were not many, for ought that can be found in Records, the chiefest was that he challenged *Cupid* at Wrestling in which conflict he had the foil.

The Tale goes too, that he caught the Giant *Typhon* in a net, and held him fast. Moreover when *Ceres* (grumbling and chafing that *Proserpina* was ravished) had hid her self away, and that all the gods took pains (by disguising themselves into every corner) to find her out, it was only his good hap (as he was hunting) to light on her, and acquaint the rest where she was. He presumed also to put it to the tryal who was the better Musician he or *Apollo*, and by the judgement of *Midas* was indeed preferred: But the wise judge had a pair of Asses ears privily chopt to his Noddle for his sentence. Of his lovetricks, there is nothing reported, or at least not much.

ch, a thing to be wondred at, especially being among a troop of gods profusely amorous. This only is of him, that he loved the nymph *Eccho* (whom he took to wife) and one pretty Wench more called *Syrinx*, towards whom *Cupid* in an angry and revengeful humor, because so audaciously he had challenged him at Wrestling) inflamed his desire. Moreover he had no son (which is a marvell also, seeing the gods, especially those of the black kind, were very generative) only he was the reputed Father of a little Girl called *Iambe*, that with any pretty Tales was wont to make strangers merry: but some think he did indeed beget her by his Wife *Ante*. This (if any be) is a noble tale, as being laid out, and biggallied with the secrets and mysteries of nature. *Pan* (as his name imports) represents and layes open the All of things Nature. Concerning his originall there are two only opinions that go

go for current: for either he came  
*Mercury*, that is, the Word of God  
 which the holy Scriptures with  
 all controverſie affirm, and ſuch  
 the Philoſophers as had any ſmack  
 Divinity aſſented unto: or elſe from  
 the conſuſed ſeeds of things. For  
 they that would have one ſimple  
 ginning, refer it unto God: or if  
 materiate beginning, they would have  
 it various in power. So that we may  
 end the controverſie with this diſtri-  
 bution, that the world took beginning  
 either from *Mercury*, or from the ſeeds  
 of all things

## Virg. Eclog. 6.

*Namque canebat uti magnum per in-*  
*coacta*

*Semina, terrarumque, animæ nequæ,*  
*que fuiſſent,*

*Et liquidi ſimul ignis: & his uxoribus*  
*primis*

*Omnia, & ipſe tener mundi concrevit*  
*Orbis.*

rich-veind Orpheus sweetly did  
hearse  
that the seeds of Fire, Ayr, Water,  
earth,  
all pact in the vast void uni-  
verse :  
how from these as firstlings all  
had birth,  
how the Body of this Orbique  
came  
in tender Infancy so big be-  
came.

But as touching the third conceit  
Pans original, it seemes that the  
Grecians (either by intercourse with  
Egyptians, or one way or other)  
heard something of the Hebrew  
Mysteries : for it points to the state of  
the world not considered in immediate  
creation, but after the fall of Adam,  
wounded and made subject to death  
and corruption : for in that state it  
is (and remains to this day) the  
spring of Good and Sin. And there-  
fore all these three Narrations,  
concerning the manner of Pans birth,  
may

birth, may seem to be true, if  
 be rightly distinguished betw  
 things and times. For this *Pan*  
*Nature* (which we respect, contem  
 plate, and Reverence more than in  
 took beginning from the Word  
 God by the means of confused mat  
 and the entrance of prevarication  
 and corruption. The Destinies  
 well be thought the Sisters  
*Pan* or *Nature*, because the beginning  
 and continuances, and corruption  
 and depressions, and dissolution  
 and eminences, and labours, and  
 licities of things, and all the chan  
 which can happen unto any thing,  
 link'd with the chaines of causes na  
 rall.

*Horns* are attributed unto him  
 because *Horns* are broad at the root  
 and sharp at the ends, the nature  
 all things being like a *Pyramis* sho  
 at the Top. For individual or sing  
 lar things being infinite are first co  
 lected into *Species*, which are many  
 so; then from *Species* into *Genera*  
 (by ascending) are contracted in  
 thing

ings or notions more general, so  
at length *Nature* may seem to  
contracted into a Unity. Neither  
to be wondered at, that *Pan* touch-  
heaven with his horns, seeing the  
light of *Nature* or universal *Ideas*  
in some sort pertain to things  
divine, and there is a ready and short  
Hinge from *Metaphysick* to Natural  
*Geologie*.

The body of *Nature* is elegantly  
d with deep judgement depainted  
ry, representing the beams or ope-  
tions of creatures : for beams are as  
were the hairs and bristles of *Na-*  
*re*, and every creature is either  
ore or less beamy, which is most  
parent in the faculty of seeing, and  
less in every vertue and operation  
at effectuals upon a distant object :  
hatsoever works upon any thing a  
r off, that may rightly be said to dart  
th raies or beams.

Moreover *Pans* beard is said to be  
ceeding long, because the beams or  
fluences of Celestial bodies do ope-  
te and peirce farthest of all, and the

Sun when (his higher half is shadowed with a cloud) his beams break on in the lower, and looks as if he were bearded.

*Nature* is also excellently sent forth with a biformed body, with respect to the differences between superior and inferior creatures. For the one part by reason of their pulchritude and equability of motion, & constancy and dominion over the earth & earthly things, is worthily set out by the shape of man: & the other part in respect of their perturbations and unconstant motions (and therefore needing to be moderated by the Celestial) may be well fitted with the figure of a brute beast. This description of his body pertains also to the participation of *Species*, for no natural being seems to be simple, but as it were participating and compounded of two. As for example, man hath something of a beast, a beast something of a plant; a plant something of an inanimate body: so that all natural things are in very deed biformed, that is to say compounded of

Superlour, and inferiour *Species*.

It is a witty Allegory that some of the feet of a Goat, by reason of the upward tending motion of terrestrial bodies towards the air and heaven: for the Goat is a climbing creature, that loves to be hanging about the rocks and steep Mountains. And this is done also in a wonderful manner, even by those things which are destinated to this inferiour Globe, as may manifestly appear in Clouds and Meteors.

The two Ensigns which *Pan* bears in his hands do point, the one at Harmony, the other at Empiry: for the pipe consisting of seven reeds doth evidently demonstrate the consent and harmony and discordant concord of all inferiour creatures, which is caused by the motion of the seven Planets: and that of the Sheep-hook may be excellently applied to the order of nature, which is partly right, partly crooked: This staffe therefore or rod is especially crooked in the upper end, because all the works of Divine pro-

vidence in the world are done in a far-  
 fetch'd and circular manner, so that  
 one thing may seem to be effected, and  
 yet indeed a clean contrary brought  
 to passe, as the selling of *Joseph*, into  
*Egypt*, and the like. Besides, in a  
 wise humane government, they that sit  
 at the helm do more happily bring  
 their purposes about, and insinuate  
 more easily into the minds of the peo-  
 ple, by pretexs and oblique courses  
 than by direct methods; so that all  
 Scepters and Maces of authority  
 ought in very deed to be crooked in  
 the upper end.

*Pans* cloak or mantle is ingenioufly  
 feigned to be the skin of a Leopard,  
 because it is full of spots: so the Hea-  
 vens are spotted with Stars, the Sea  
 with Rocks and Islands, the Land  
 with Flowers, and every particular  
 Creature also is for the most part  
 garnished with divers colours about  
 the superficies, which is as it were a  
 mantle unto it.

The office of *Pan* can be by nothing  
 so lively conceived and exprest, as by  
 feigning

signing him to be the God of Hunters: for every natural action, and so every consequence, motion and progression, is nothing else but a hunting. Arts and Sciences have their works, and Humane counsels their ends which they earnestly hunt after. All naturall things have either their food as a prey, or their pleasure as a recreation which they seek for, and that in most expert and sagacious manner.

*Torva Leena Lupum sequitur, Lupus  
ille Capellam:  
Florentem Cythisum sequitur lasciva  
Capella.*

The hungry Lionesse (with sharp  
desire)

Pursues the Wolf, the Wolf the  
wanton Goat:

The Goat again doth greedily as-  
pire,

To have the trifol-juyce passe down  
her throat.

*Pan* is also said to be the god of  
C 3 the

the countrey Clowns, because men in  
this condition lead lives more agree-  
ble unto Nature, than those that live  
in the Cities and Courts of Princes  
where Nature by too much art is cor-  
rupted : So as the saying of the Poet  
(though in the sense of love) might  
be here verified :

*Pars minima est ipsa puella sui.*

The maid so trickt her self with  
Art,

That of her self she is least part.

He was held to be Lord President  
of the Mountains, because in high  
Mountains and Hills, Nature laies her  
self most open, and men most apt to  
view and contemplation.

Whereas Pan is said to be (next unto  
Mercury) the messenger of the gods  
there is in that a Divine mystery con-  
tained, for next to the word of God  
the image of the World proclaimes  
the power and wisdom divine, as sings  
the sacred Poet, *Psal. 19. 1. Cel-  
enarrant gloriam Dei, atque opera ma-*

*um ejus indicat firmamentum.* The  
Heavens declare the glory of God, and  
the Firmament sheweth the workes of  
his hands.

The *Nymphes*, that is, the Souls of  
living things, take great delight in *Pan*:  
for these Souls are the delights or mi-  
nions of *Nature*, and the direction  
or conduct, of these *Nymphes*, is with  
great reason attributed unto *Pan*, be-  
cause the Souls of all things living do  
follow their natural Dispositions as  
their Guides, and with infinite variety  
every one of them after his own fashion  
both leap and frisk and dance with in-  
cessant motion about her. The *Satyrs*  
and *Sileni* also, to wit, Youth, and  
Old Age, are some of *Pans* followers:  
for of all natural things there is a lively  
jocund and (as I may say) a Dancing  
Age, and an Age again that is Dull,  
Bibling and Reeling. The Carriages  
and Dispositions of both which Ages,  
to some such as *Democritus* was (that  
would observe them duely) might per-  
adventure seem as ridiculous and defor-  
med as the gambols of the *Satyrs*, or the  
gestures of *Sileni*.

Of those fears and terrours which *Pan* is said to be the Author, there may be this wise construction made, namely, That Nature hath bred in every Living Thing a kinde of care and fear tending to the preservation of its own Life and Being, and to the repelling and shunning of all things hurtful. And yet Nature knowes not how to keep a mean, but alwayes intermixes vain and empty fears with such as are discreet and profitable; so that all things (if their insides might be seen) would appear full of *Panicque* frights, but Men especially in hard and fearful, and divers times, are wonderfully infatuated with superstition, which indeed is nothing else but a *Panicque* terrour.

Concerning the audacity of *Pan* in challenging *Cupid* at Wrestling, the meaning of it is, that matter wants no inclination and desire to the relapsing and dissolution of the world into the old *Chaos*, if her malice and violence were not restrained and kept in order, by the prepotent unity and agreement of

of things, signified by *Cupid*, or the God of Love ; And therefore it was a happy turn for men and all things else, that in that conflict *A N* was found too weak, and overcome.

To the same effect may be interpreted his catching of *Typhon* in a net : for howsoever there may sometimes happen vast and unwonted Tumors (as the name of *Typhon* imports) either in the Sea, or in the Ayr, or in the Earth, or else where, yet *Nature* doth intangle in an intricate toil, and curb and restrain, as it were with a chain of Adamant, the excesses and insolencies of these kinde of bodies.

But for as much as it was *Pans* good fortune to finde out *Ceres* as he was Hiding, and thought little of it, which none of the other Gods could do, though they did nothing else but seek her, and that very seriously, it gives us this true and grave admonition, That we expect not to receive things necessary for life & maners from philosophical abstractions, as from the greater Gods, albeit

albeit they applyed themselves to no other study but from *Pan*, that is from discreet Observation, and Experience, and the universall knowledge of the things of this World, whereby (oftentimes even by chance, and as it were going a hunting) such inventions were lighted upon.

The Quarrel he made with *Apollo* about *Musick*, and the event thereof contains a wholesome instruction, which may serve to restrain mens reason and judgements with the reigne of Sobriety from boasting and glorying in their gifts. For there seems to be a two-fold Harmony, or Musick; the one of Divine Providence, and the other of humane reason. Now to the ears of mortals, that is to humane judgement, the administration of the World and the Creatures therein, and the more secret judgements of God, sound very hard and harsh; which folly albeit it will be set out with Affes cares, yet notwithstanding these Eares are secret, and do not openly appear, neither is it perceived or noted as a deformity by the vulgar.

Lastly,

Lastly, it is not to be wondered at, that there is nothing attributed unto *Pan* concerning Loves, but onely of his marriage with *Eccho*: For the World or *Nature* doth injoy it self, and in it self all things else. Now he that loves would enjoy something, but where there is enough there is no place left to desire. Therefore there can be no wanton Love in *Pan* or the World, nor desire to obtain any thing (seeing he is contented with himself) but onely speeches, which (if plain) may be intimated by the Nymph *Eccho*, or, if more quaint, by *Syrinx*. It is an excellent invention, that *Pan* or the World is said to make choise of *Eccho* onely (above all other speeches or voices) for his Wife: for that alone is true Philosophy, which do faithfully render the very words of the world, and is written no otherwise than the World doth dictate, it being nothing else but the image or reflection of it, not adding any thing of its own, but onely iterates and resounds. It belongs also to the sufficiency or perfection of the World

World, that he begets no Issue :  
for the World doth generate in re-  
spect of its parts , but in respect  
of the whole , how can it generate  
scing without it it there is no Bo-  
dy ? Notwithstanding all this, the  
Tale of that tatling Girle saltred up  
on P A N, may in very deed with  
great reason be added to the Fable :  
for by her are represented those vain  
and idle Paradoxes concerning the  
Nature of Things, which have been  
frequent in all Ages, and have filled  
the World with Novelties , fruit-  
less: if you respect the matter, Chang-  
ings if you respect the kinde, some-  
times creating Pleasure , sometimes  
tediousness: with their overmuch prate-  
ling.

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## VII.

## P E R S E U S, or War.

**P**erseus is said to have been employed by *Pallas* for the destroying of *Medusa*, who was very infectious to the western parts of the world, and especially about the utmost coasts of *Hyberia*. A monster so dire and horrid, that by her only aspect she turned men into stones. This *Medusa* alone of all the *Gorgons* was mortal, the rest not subject to death. *Perseus* therefore preparing himself for this noble enterprize, had armes, & gifts bestowed on him by three of the Gods: *Mercury* gave him wings annexed to his neckles, *Pluto* a helmet, *Pallas* a shield & a looking glasse. Notwithstanding (although he were thus furnished) he went not directly to *Medusa*, but first to the *Gree* which by the mothers side were sisters to the *Gorgons*. These *Gree* from their birth were hoarheaded, resembling old women. They had but one only eye, & one tooth among them all, both which she that had occasion to go abroad was wont to take with her, & at her return to lay them down again. This

This eye and tooth they lent to *Perseus*: and so finding himself throughly furnished for the effecting of his design, he hastens towards *Medusa*. Her he found sleeping, and yet durst not present himself with his face towards her, lest she should awake, but turning his head aside, beheld her in *Pallas*'s Glasse, and (by this means directing his blow) cut off her Head, from whose blood gushing out instantly came *Pegasus* the flying Horse. Her Head thus smitten off, *Perseus* bestowes on *Pallas* her shield, which yet retained his vertue, that whosoever looked upon it should become as stupid as a stone, or like our Planet-strucken.

This Fable seems to direct the preparation and order, that is to be used in making of War: for the more apt and considerate undertaking whereof, three grave and wholesome precepts (favouring of the wisdom of *Pallas*) are to be observed.

First, That men do not much trouble themselves about the conquest of neighbour Nations, seeing that private

ate possessions, and Empires are increased by different means: for in the augmentation of private revenues the vicinity of mens territories is to be considered: but in the propagation of public dominions, the occasion and facility of making War, and the fruit to be expected ought to be in stead of vicinity. Certainly the Romans what time their conquests towards the West scarce reacht beyond *Liguria*, did yet in the East bring all the Provinces as far as the mountain *Taurus* within the compass of their armes and command: and therefore *Perseus*, although he were born and bred in the East, did not yet refuse to undertake an Expedition even to the uttermost bounds of the West.

Secondly, there must be a care had that the motives of War be just and honorable: for that begets an alacrity, as well in the Souldiers that fight, as in the people that afford pay: it draws on and procures aids, and brings many other commodities besides. But there is no pretence to take up armes more pious,

pious, than the suppressing of Tyranny under which yoke the people lay there Courage, and are cast down without heart and vigor, as in the figure of *Medusa*.

Thirdly, it is wisely added; that seeing there were three *Gorgons*, (which Wars are represented) *Perseus* undertook her onely that was more; that is he made choice of such a kind of War as was likely to be effected and brought to a period, not pursuing vain and endless hopes.

The furnishing of *P E R S E U S* with necessaries was that which one advanced his attempt, and drew fortune to be of his side: For he had speed from *Mercury*, concealing of his counsels from *Orcus*, and Providence from *Palas*.

Neither is it without an Allegory and that full of matter too, that the wings of celerity were fastened to *P E R S E U S* his heels, and not to his ankles, to his feet and not to his shoulders; because speed and celerity is required, not so much in the

st preparations for War, as in  
ose things which second and yeeld  
d to the first: for there is no error in  
ar more frequent, than that pro-  
utions and subsidiary forces do  
l to answer the alacrity of the first  
sets.

Now for that Helmet which *Pluto*  
ve him, powerfull to make Men  
visible, the morall is plain: But  
as two-fold gift of providence (to  
the shield and looking Glasse)  
full of morality: for that kind of  
vidence which like a shield avoids  
e force of blows is not alone needfull,  
e that also by which the strength, and  
otions, and counsels of the enemy are  
sried, as in the Looking glass of  
llas.

But *P E R S E U S* albeit he were  
efficiently furnished with Aid and  
ourage, yet was he to doe one  
ing of speciall importance before  
entred the Lists with this Monster,  
d that was to have some intelligence  
th the *Gree*. These *Gree* are Trea-  
ns, which may be termed the Sisters  
of

of War, not descended of the same stock, but far unlike in nobility of birth; for Wars are general and heroic, but treasons are base and ignoble. The description is elegant: for they are said to be grayheaded, and like old Women from their birth, by reason that Treasoners are continually vexed with care and trepidations. But all their strength (before they break out into open rebellions) consists either in an Eye or in a Tooth; for every faction alienated from any state contemplates and bites. Besides; this Eye and Tooth is as common: for whatsoever they can learn and know is delivered and carried from one to another by the hands of faction. And as concerning the Tooth, they do all bite alike, and sing the same song, so that hear one and you hear all. *Perseus* therefore warred with these *Greeks* for the love of their eye and tooth. Their eye to discover, their tooth to sow rumors and stir up envy, and to molest and trouble the minds of men. The things therefore being thus disposed

prepared, he addresseth himself to  
action of War, and sets upon *Mei*  
*sa* as she slept: For a wise Captain  
never assault his enemy when he  
unprepared and most secure: and  
then is there good use of *Pallas* her  
Glasse: For most men, before it come  
the push, can acutely prie into and  
cern their enemies estate: but the best  
of this Glasse is in the very point  
danger, that the manner of it may  
so considered, as that the terror may  
discourage, which is signified by  
at looking into this Glasse with the  
turned from *Medusa*.

The monsters head being cut off, there  
flow two effects: The first was the  
creation and raising of *Pegasus*, by  
which may evidently be understood  
me, that (flying through the world)  
proclaims victory: The second is the  
earing of *Medusas* head in his shield,  
which there is no kinde of defence  
excellency comparable: for one  
mous and memorable Act prospe-  
rally effected and brought to passe, doth  
strain the motions and insolencies of  
enemics,

enemies, and makes envy her self  
and amazed.

## VIII.

## ENDYMION, or a Favourite

**I**T is said that *Luna* was in love with the Shepherd *Endymion*, and in strange and unwonted manner bewitched her affection: for he lying in a Cave framed by Nature under the Mountain *Latmus*, she oftentimes descend'd from her sphere to enjoy his company asleep, and after she had kissed him ascend'd up again. Yet notwithstanding this his idleness and sleepy security did not any way impair his estate or fortune; for *Luna* brought it so to pass that he alone (of all the rest of the Shepherds) had his flock in best plight and most fruitful.

This Fable may have reference

the nature and disposition of Princes: they being full of doubts and prone to jealousy, do not easily acquaint men with their trying and curious eyes, and as it is of vigilant and wakeful dispositions, with the secret humours and manners of their life : but such rather are of quiet and observant natures, leaving them to do what they list without further scanning, making as if they were ignorant and perceiving nothing, but of a stupid disposition and fast with sleep, yielding unto them their whole obedience, rather than fly complements : for it pleaseth Princes to ascend and then to descend from their Thrones of Majesty ( like *Luna* from her superiour orb ) and laying aside their Robes of dignity ( which alwayes to be cumbred with, would be in a kinde of burthen ) familiarly converse with men of this condition, in which they think may be done without danger ; a quality chiefly noted in *Tiberius Caesar*, who ( of all others ) was a Prince most severe, yet such they were gracious in his favour,

as being well acquainted with his disposition, did yet constantly dissemble if they knew nothing. This was the custom also of Lewis the eleventh King of France, a Cautious and Wise Prince.

Neither is it without elegancy, that the Cave of *Endymion* is mentioned in the Fable, because it is a thing usual with such as are the Favorites of Princes, to have certain pleasant retyring places whither to invite them for recreation both of Body and Mind, and that without hurt or prejudice to their duties also. And indeed these kind of favorites are men commonly well passe: for Princes although peradventure they promote them not ever to places of honor, yet do they advance them sufficiently by their favor and countenance: neither do they affect them thus onely to serve their own turn but are wont to enrich them now and then with great dignities and bounties.

IX.

Sister of the **GYANTS**, or  
**Fame.**

is a Poetical relation, that the Gy-  
ants begotten of the Earth made War  
on *Jupiter*, and the other Gods, and  
the force of Lightning they were re-  
d and overthrown. Whereat the  
Earth being incited to wrath, in re-  
venge of her Children, brought forth  
Fame, the youngest Sister of the Gy-

*am, terra parens ira irritata Deo-  
rum,  
extremam (ut perhibent) Caeo Enceladoque  
sororem,  
genuit. —*

provok'd by wrathful Gods the Mother  
Earth  
brought forth Fame the Gyants youngest sister  
The

The meaning of the Fable seeme  
 be thus, By the Earth is signified the  
 ture of the vulgar, alwaies swollen  
 malignant, and still broaching  
 scandals against superiors, and ha  
 gotten fit oportunitie, stirs up rebels,  
 seditious persons, that with imp  
 courage do molest Princes, and  
 deavours to subvert their estates: bu  
 ing suppress, the same natural dispo  
 tion of the people still leaning to  
 viler sort (being impatient of peace  
 tranquillity) spread Rumors, ra  
 malicious Slanders, repining Whis  
 pings, infamous Libels, and others  
 that kinde, to the detraction of  
 that are in authority: So as rebell  
 actions, and seditious reports, differ  
 thing in kinde and blood, but as it w  
 in Sex onely; the one sort being Ma  
 culine, the other Feminine.

X.

OTÆON, and PENTHEUS,  
or a curious Man.

He curiosity of Men, in prying into secrets, and coveting with an indiscreet desire to attain the knowledge of things forbidden, is set forth in the Antients in two examples: the one of *Atæon*, the other of *Pentheus*.

*Atæon* having unawares, and as it were by chance beheld *Diana* naked, was turned into a Stag, and devoured his own Dog.

And *Pentheus* climbing up into a tree, with a desire to be a spectator of the hidden sacrifices of *Bacchus*, was stricken with such a kind of frensie, that whatsoever he look'd upon, he thought it alwaies double, supposing among other things, he saw two *Mountains*, and two *Thebes*; insomuch that running towards *Thebes*, spying another *Thebes*, instantly turned back again, and so kept still running for-

D

ward

ward and backward with perpetu  
unrest.

*Lumenidum. veluti domus in the  
mina Pentheus.*  
Et Solem geminum, & duplices  
stendere Thebas.

Pentheus amaz'd death troops off  
rics spie,  
And Sun and Thebes seem double  
his eye.

The first of the Fables pertains  
the secrets of Princes; the second  
divine mysteries. For those that  
near about Princes, and come to  
knowledge of more secrets than they  
would have them, do certainly incur  
great hatred. And therefore (suspi-  
cing that they are their enemies, and oppo-  
sition watch'd for their overthrow)  
do lead their lives like Stags,  
and full of suspicion. And it happens  
often times, that their servants,  
those of their household (to insure  
into the Princes favor) do accuse and

to their destruction: for against whom-  
 ever the Princes displeasure is  
 known, look how many servants that  
 man hath, and you shall finde them for  
 the most part so many traytors unto  
 him, that his end may prove to be like  
 theirs.

The other is the misery of *Pentheus*:  
 for they that by the height of know-  
 ledge in Nature and Philosophy, ha-  
 ving climed, as it were, into a tree, do  
 with rash attempts (unmindful of their  
 frailty) pry into the secrets of divine  
 mysteries, and are justly plagued with  
 perpetual inconstancy, and with wa-  
 vering and perplexed conceits: for  
 seeing the light of Nature is one thing,  
 and of Grace another, it happens so to  
 them as if they saw two Suns. And  
 seeing the actions of life, and decrees  
 of will do depend of the understand-  
 ing, it follows, that they doubt,  
 and are inconstant no lesse in will than  
 in opinion, and so in like manner they  
 may be said to see two *Thebes*: for by  
*Thebes* (seeing there was the habitati-  
 on and refuge of *Pentheus*) is meant

the end of actions. Hence it comes to pass, that they know not whether they go, but as distracted and unresolved in the scope of their intentions, are in things carried about with sudden perfusions of the mind.

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## XI.

## ORPHEUS, or Philosophy.

**T**He tale of *Orpheus*, though common, had never the fortune to be fully applied in every point. It may seem to represent the image of Philosophy: for the person of *Orpheus* is a man admirable and divine, and so excellently skilled in all kinde of Harmony, that with his sweet ravishing Musick he did as it were charm and allure all things to follow him) may carry a singular description of Philosophy: for the labours of *Orpheus* do far exceed the labours of *Hercules*, in dignity and efficacy, as the works of wisdom, exceed the works of fortitude.

*Orpheus*

Orpheus for the love he bare to his  
 wife (snatch'd as it were from him by  
 timely death) resolved to go down  
 to Hell with his Harp, to try if hee  
 might obtain her of the infernal pow-  
 ers. Neither were his hopes frustrated:  
 for having appeased them with the me-  
 lodiuous sound of his voice and touch,  
 prevailed at length so far, as that they  
 granted him leave to take her away  
 with him, but but on this condition,  
 that she should follow him, and he not  
 to look back upon her, till he came to  
 the light of the upper world, which  
 he (impatient of, out of love and care,  
 and thinking that he was in a manner  
 in all danger) nevertheless viola-  
 ted, inso much that the covenant is  
 broken, and she forthwith tumbles back  
 again head long into hell. From that  
 time Orpheus falling into a deep me-  
 lancholy became a contemner of wo-  
 men kinde, and bequeathed himself to  
 a solitary life in the deserts, where by  
 the same melody of his voice and harp,  
 he first drew all manner of wild beasts  
 unto him, who (forgetful of their sa-  
 vage

vage fiercenes, and casting off the precipitate provocations of lust and fury (not caring to satiate their voracity by hunting after prey) as at a Theater fawning and reconciled amity one towards another, stand all at the gaze about him, and attentively lend their ears to his Musick. Neither is this all for so great was the power and alluring force of his Harmony, that he drew the Woods, and moved the very Stones to come and place themselves in an orderly and decent fashion about him. These things succeeding happily and with great admiration for a time at length certain *Thracian* Women (possess'd with the spirit of *Bacchus*) made such a horrid and strange noise with their Cornets, that the sound of *Orpheus* Harp could no more be heard in somuch as that Harmony, which was the bond of that order and society being dissolved, all disorder began to gain, and the beasts (returning to their wonted nature) pursued one another unto death as before: neither did the trees or stones remain any longer

in their places: and Orpheus himself was by these femail Furies torn in pieces, and scattered all over the desert. For whose cruel death the River Helicon (sacred to the Muses) in horrible indignation, hid his head underground, and raised it again in another place.

The meaning of this Fable seems to be, that Orpheus Musick is of two sorts, the one appeasing the infernal powers, the other attracting beasts and trees. The first may be fitly applyed to natural Philosophy, the second to moral or civill discipline.

The most noble work of naturall Philosophy, is the restitution and re-creation of things corruptible; the other (as a lesser degree of it) the preservation of bodies in their estate, detaining them from dissolution and putrefaction. And if this gift may be in mortals, certainly it can be done by no other means than by the due and exquisite temper of nature, as by the melody and delicate touch of an instrument. But seeing it is of all things

things the most difficult, it is seldom  
 or never attained unto, and in all like-  
 lyhood for no other reason more than  
 through curious diligence and untimely  
 impatience. And therefore Philosophy  
 hardly able to produce an excellent  
 effect, in a pensive humour (and not  
 without cause) busies herself about  
 humane objects, and by persuasion  
 and eloquence, insinuating love of  
 vertue, equity, and concord into  
 the mindes of men, draws multitudes  
 of people to a society, makes them  
 subject to laws, obedient to govern-  
 ment, and forgetful of their unbridled  
 affections, whilst they give ear to  
 precepts, and submit themselves to dis-  
 cipline, whence follows the building  
 of houses, erecting of towns, and plant-  
 ing of fields and orchards, with trees  
 and the like, insomuch that it would  
 not be amiss to say, that even thereby  
 stones, and woods were called toge-  
 ther, and settled in order. And after  
 serious tryall made and frustrated a-  
 bout the restoring of a body mortall  
 this care of civil affairs follows in his  
 due

place : Because by a plain demonstration of the inevitable necessity of death, mens mindes are moved to seek eternity by the fame and glory of their merits. It is wisely also said in the Fable, that *Orpheus* was attracted from the love of women and marriage, because the delights of wedlock and love of children do for the most part hinder men from enterprising great and noble designs for the publique good, holding posterity a sufficient step to immortality without others.

Besides, even the very works of wisdom, (although amongst all humane things they do most excel) do nevertheless meet with their periods. For it happens that (after Kingdoms and Common-Wealths have flourished for some time) even tumults, and seditions, and wars arise, in the midst of which hourly burles, first, Laws are silent, men return to the pravity of their nature, fields and towns are wasted and depopulated, and then, (if this fury continue) Learning and Philosophy must

must needs be dismembred, so that few fragments onely, and in some places, will be found, like the scattered boords of shipwrack, so as a barbarous age must follow; and the stream of *Helicon* being hid under the earth until (the vicissitude of things passing) they break out again and appear in some other remote Nation, though not perhaps in the same climate.

## XII.

## COELUM, or Beginnings.

WE have it from the Poets tradition, that *Calum* was the ancientest of the Gods, and that his members of generation were cut off by his son *Saturn*. *Saturn* had many children, but devoured them as soon as they were born. *Jupiter* onely escaped, who being come to mans estate, threw *Saturn* his father into hell; and so surped the Kingdom. Moreover he pared off his fathers genitals with the

the faulchin that *Saturn* dismembred  
*Caelum*, and cast them into the Sea,  
 from whence came *Venus*. Not long  
 after this, *Jupiter* (being scarce settled  
 and confirmed in this Kingdom) was  
 invaded by two memorable wars. The  
 first of the *Titans*, in the suppressing of  
 which *Sol* (who alone of all the *Titans*  
 favoring *Jupiters* side) took exceeding  
 great pains. The second was of the  
*Gyants*, whom *Jupiter* himself de-  
 stroyed with thunder-bolts, and so all  
 wars being ended, he reigned secure.

This Fable seems enigmatically to  
 shew from whence all things took  
 their beginning; not much differing  
 from that opinion of Philosophers,  
 which *Democritus* afterwards labour-  
 ed to maintain, attributing eternity to  
 the first matter and not to the world.  
 In which he comes somewhat near the  
 truth of Divine writ, telling us of a  
 huge deformed Masse, before the be-  
 ginning of the six daies work.

The meaning of the Fable is this, By  
*Caelum* may be understood that vast  
 concavity, or vaulted compass that  
 compre.

comprehends all matter: and by *Saturn* may be meant the matter it self which takes from its Parent all power of generating: for the universal or whole bulk of matter alwaies remains the same, neither increasing or diminishing in respect of the quality of its nature: But by the divers agitation, and motions of it, were first produced imperfect, and ill-agreeing compositions of things, making, as it were certain worlds for proots or seeds, and so in proesse of time a perfect fabrick or structure was framed which should still retain and keep his form. And therefore the government of the first age was shadowed by the Kingdom of *Saturn*, who for the frequent dissolutions and short continuances of things was aptly seigned to devour his children. The succeeding government was deciphered by the reign of *Jupiter*, who confined those continual mutations unto *Tartarus*, a place signifying perturbation. This place seems to be all that middle space between the lower Superficies of *Her*

and the center of the Earth: in which all perturbation and fragility and mortality or corruption are frequent. During the former generation of things in the time of *Saturnus* reign, *Venus* was not born: for so long as in the universality of matter, discord was better and more prevalent than concord, it was necessary that there should be a total dissolution or mutation, and that in the whole fabrick. And by this kinde of generation were creatures produced before *Saturn* was deprived of his genitals. When this ceased, that other which is wrought by *Venus*, immediately came in, consisting in settled and prevalent concord of things, so that Mutation should be only in respect of the parts, the universal fabrick remaining whole and inviolate.

*Saturn* they say was deposed and cast down into Hell, but not destroyed and utterly extinguish'd, because there was an opinion that the world should relapse into the old *Chaos* and inter-regnum again, which *Lucretius* prayed might

might not happen in his time.

*Quod procul à nobis, fleat fortuna  
gubernans*

*Erratio potius, quam res persuadent  
ipsa.*

Oh guiding providence be gracious,

That this Dooms-day be farre removed from us ;

And grant that by us it may be expected,

Rather than on us in our times effected.

for afterward the World should subsist by its own quantity and power. Yet from the beginning there was no rest: for in the celestial Regions there first followed notable mutations, which by the power of the *Sun* (predominating over superior bodies) were so quieted, that the state of the World should be conserved: and afterward (in inferior bodies) by the suppressing and dissipating of inundations, tempests,

ests, windes, and generall earth-  
 quakes, a more peaceful and durable  
 agreement and tranquillity of things  
 followed. But of this Fable it may  
 convertibly be said, that the Fable  
 contains Philosophy, and Philosophy  
 again the Fable: For we know by faith,  
 that all these things are nothing else  
 but the long since ceasing and failing  
 Oracles of Sense, seeing that both the  
 Matter and Fabrick of the world are  
 most truly referred to a Creator.

## XIII.

## PROTEUS, or Matter.

**T**He Poets say that Proteus was  
 Neptunes herd-man, a grave Syer,  
 and so excellent a Prophet, that he  
 might well be termed thrice excellent:  
 for he knew not onely things to come,  
 but even things past as well as present,  
 so that besides his skill in divination,  
 he was the messenger and interpreter of  
 all Antiquities and hidden mysteries  
 The.

The place of his abode was a huge val cave, where his custom was every day at noon to count his flock of Sea-calves, and then to go to sleep. Moreover he that desired his advice in any thing, could by no other means obtain it, but by catching him in Manacles, and holding him fast therewith; who neverthelesse to be at liberty would turn himself into all manner of forms and wonders of nature, sometimes into fire, sometimes into water, sometimes into the shape of beasts and the like, till at length he were restored to his own form again.

This Fable may seem to unfold the secrets of Nature, and the properties of Matter. For under the person of *Proteus*, the first Matter (which next to God is the antientest thing) may be represented: for Matter dwells in the concavity of Heaven as in a Cave.

He is *Neptunes* bond-man, because the operations and dispensations of Matter are chiefly exercised in liquid bodies.

His flock or herd seems to be nothing but the ordinary *Species* of sensible creatures, plants, and metals: in which Matter seems to diffuse and as were spend it self, so that after the forming and perfecting of these kinds, having ended as it were her task) she seems to sleep and take her rest, not attempting the composition of any more *Species*. And this may be the story of *Proteus* his counting his flock, and of his sleeping.

Now this is said to be done, not in the morning, nor in the evening, but at noon, to wit at such time as is most fit, and convenient for the perfecting and bringing forth of *Species* out of Matter, duly prepared and predisposed, and in the middle, as it were, between their beginnings and declinations, which we know sufficiently (out of the holy history) to be done about the time of the Creation: for then by the power of that Divine word (*Produce*) Matter at the Creators command did congregate it self (not by ambages nor turnings, but instantly)

instantly) to the production of  
 work into act and the constitution  
 of Species. And thus far have we the Na-  
 ration of Proteas (free, and unresist-  
 ed) together with this flock complex  
 for the universality of things, with  
 their ordinary structures and compo-  
 sitions of Species, bear the face of mat-  
 ter not limited and constrained, and  
 of the flock also of material being.  
 Nevertheless, if any expert Minister of  
 Nature, shall encounter Matter by  
 main force, vexing, and urging her  
 with intent and purpose to reduce her  
 to nothing; the contrariwise (seeing  
 annihilation and absolute destruction  
 cannot be effected but by the omni-po-  
 tency of God) being thus caught in  
 the straits of necessity, doth change  
 and turn her self into divers strange  
 forms and shapes of things, so that at  
 length (by fetching a circle, as it  
 were) she comes to a period, and (if  
 the force continue) takes her self to  
 her former being. The reason of  
 which constraint or binding will be  
 more facile and expedite, if Matter be  
 laid

and hold on by Manacles, that is, by  
 extremities.

Now whereas it is feigned that Pro-  
 phet was a prophet, well skilled in  
 the difference of times, it hath an  
 excellent agreement with the nature of  
 Matter: for it is necessary that he that  
 will know the properties and pro-  
 ceedings of Matter, should compre-  
 hend in his understanding the sum of  
 all things, which have been, (which  
 are, or which shall be, although no  
 knowledge can extend so far as to sin-  
 gular and individual beings.

#### XIV.

**MEMNON**, or a youth too  
 forward.

**T**He Poets say, that *Memnon* was  
 the son of *Aurora*, who (adorned  
 with beautiful armour, and animated  
 with popular applause) came to the  
*Trojan* war: where (in a rash bold-  
 ness, hasting unto, and thirsting after  
 glory)

glory) he enters into single combat with *Achilles* the valiantest of all the *Grecians*, by whose powerful hand he was there slain. But *Jupiter* pitying his destruction, sent birds to make late certain lamentable and dolorous notes at the Solemnization of his funeral obsequies. Whose statue also (the Sun reflecting on it with his morning beams) did usually (as is reported) send forth a mournful sound.

This Fable may be applied to the unfortunate destinies of hopeful young men, who like the sons of *Aurora* (puffed up with the glittering shew of vanity and ostentation) attempt actions above their strength, and provoke and presse the most valiant *Heroes* to combat with them, so that (meeting with their over-match) are vanquished and destroyed, whose untimely death is accompanied with much pitty and commiseration. For among all the disasters that can happen to mortals, there is none so lamentable and so powerful to move compassion, as the flower of vertue cropt with too sud-

in a mischance. Neither hath it  
 been often known that men in their  
 seven years become so loathsome and  
 odious, as that at their deaths either  
 sorrow is stirred, or commiseration  
 moderated: but that lamentation and  
 mourning do not onely flutter about  
 their obsequies like those funeral birds;  
 but that this pittiful commiseration doth  
 continue for a long space, and especi-  
 ally by occasions and new motions,  
 and beginning of great matters, as it  
 were by the morning raies of the Sun,  
 their passions and desires are renewed.

## XV.

## TITHONUS, or Satiety.

It is elegantly leighed that *Tithonus*  
 was the paramour of *Aurora*, who  
 (desirous for ever to enjoy his com-  
 pany) petitioned *Jupiter* that he  
 might never dy, but (through wo-  
 manish oversight) forgetting to insert  
 this clause in her petition, that he  
 might

might not withall grow old and feeble, it followed, that he was only freed from the condition of mortality, but for old age, that came upon him in a marvelous and miserable fashion, agreeable to the state of those who cannot die, yet every day grow weaker and weaker with age. Inasmuch that *Jupiter* (in commiseration of this misery) did at length metamorphose him into a Grasshopper.

This Fable seems to be an ingenious Character or description of pleasure, which in the beginning, and as it were in the morning seems to be so pleasant and delightful that men desire they might enjoy and monopolize it forever unto themselves, unmindful of that Satiety and loathing, which (like old age) will come upon them before they be aware. And so at last (when the use of pleasure leaves men, the desire and affection, not yet yielding unto death) it comes to passe that men please themselves onely by talking and commemorating those things which brought pleasure unto them in the flower

power of their age, which may be observed in libidinous persons, and also in men of military professions: the one delighting in beastly talk, the other boasting of their valorous deeds, like Grasshoppers, whose vigor consists solely in their voyce.

## XVI.

## JUNOS SUTER, or

## Baseness.

The Poets say, that Jupiter to enjoy his lustful delights took upon him the shape of sundry creatures, as of a Bull, of an Eagle, of a Swan, and of a golden shower: but being a Suter to Juno he came in a form most ignoble and Base, an object full of contempt and scorn, resembling indeed a miserable Cuckow, weather-beaten with rain and tempest, numbed, quaking, and half dead with cold.

This Fable is wise, and seems to be taken

taken out of the bowels of morality  
 the sense of it being this, That men  
 boast not too much of themselves  
 thinking by ostentation of their own  
 worth to insinuate themselves into  
 estimation and favor with men, the  
 successe of such intentions being  
 the most part measured by the nature  
 and disposition of those to whom men  
 sue for grace: Who if of themselves  
 they be indowed with no gifts and or-  
 naments of nature, but are onely  
 haughty and malignant spirits (in-  
 mated by the person of *Juno*) then  
 Suters to know that it is good policy  
 to omit all kinde of apperance  
 may any way shew their own  
 praise or worth: and that they  
 deceive themselves in taking any other  
 course. Neither is it enough to shew  
 deformity in obsequiousness, unless  
 they also appear even subject and  
 in their very persons.

## XVII.

## CUPID, or an Atome.

That which the Poets say of *Cupid* or *Love* cannot properly be attributed to one and the self-same person; and yet the difference is such, that (by rejecting the confusion of persons) the similitude may be received.

They say that *Love* is the antientest of all the Gods, and of all things else except *Chaos*, which they hold to be a contemporary with it. Now touching *Chaos*, that by the antients, was never dignified with divine honour, or with the title of a God. And as for *Love*, they absolutely bring him in without a father, only some are of opinion that he came of an Egg which was laid by *Nyx*, and that on *Chaos* he begot the Gods and all things else. There are four things attributed unto him, perpetual infancy, blindness, nakedness,

ness, and an Archery. There was also another *Love* which was the youngest of the Gods, and he, they say, was the son of *Venus*. On this also they bestow the attributes of the elder *Love* as in some sort well applied unto him.

This Fable tends and looks to the Cradle of *Nature*, *Love* seeming to be the appetite or desire of the first matter, or (to speak more plainly) the natural motion of the *Atoms*, which is that antient and onely power that forms and fashions all things out of matter, of which there is no parent, that is to say, no cause, seeing every cause is as a parent to its effect. Of this power or virtue there can be no cause in *Nature* (as for *God*, we alwaies except him) for nothing was before it, and therefore no efficient cause of it. Neither was there any thing better known to nature, and therefore neither *Genus* nor *Form*. Wherefore whatsoever it is, positive it is, and but inexpressible. Moreover, if the manner and proceeding of it were to be conceived, yet could it not

not be any cause, seeing that (next  
unto God ) it is the cause of causes,  
itself only without any cause. And  
perchance there is no likelihood, that  
the manner of it may be contained  
or comprehended within the narrow  
compass of humane search. Not with-  
out reason therefore is it feigned to  
come of an Egg which was layed by  
Nox. Certainly the divine Philoso-  
pher grants so much, *Ecel. 3. 11.*  
*Cuncta fecit tempestatibus suis pulchra,*  
*et mundum tradidit disputationibus eo-*  
*rum, ita tamen ut non inueniat homo*  
*opus quod operatus est deus, à princi-*  
*pio ad finem.* That is, he hath made  
every thing beautifull in their seasons,  
also he hath set the world in their  
meditations, yet cannot man find out  
the work that God hath wrought from  
the beginning even to the end. For  
the principal law of nature, or power  
of this desire, created ( by God ) in  
these parcels of things, for concurring  
and meeting together ( from whose  
repetitions and multiplications, all  
variety of creatures proceeded and

were composed) may dazzle the eyes of mens understandings, and comprehend it can hardly be. The Greek Philosophers are observed to be very acute and diligent in searching out the material principles of things: but in the beginnings of motion (wherein consists all the efficacy of operation) they are negligent and weak, and in this that we handle, they seem to be altogether blind and flammering: for the opinion of the *Peripaticks* concerning the appetite of Matter caused by Privation, is in a manner nothing else but words, which rather sound than signifie any realty. And those that refer it unto God, do very well, but then they leap up, they ascend not by degrees: for doubtless there is one chief law subordinate to God, in which all natural things concur and meet, the same that in the fore-cited Scripture is demonstrated in these words, *Opus, quod operatus est Deus à principio usque ad finem*, the work that God hath wrought from the beginning even to the end.

But

But *Democritus* which entred more deeply into the consideration of this point, after he had conceived an *Atom* with some small dimension and form, he attributed unto it one onely desire, the first motion simply or absolutely, and another comparatively or in respect: for he thought that all things did properly tend to the center of the World, whereof those bodies which were more material descended with swifter motion, and those that had less matter did on the contrary tend upward. But this meditation was very shallow, containing less than was expedient: for neither the turning of the celestial bodies in a round, nor shutting and opening of things may seem to be reduced or applied to this beginning. And as for that opinion of *Epicurus* concerning the casual declination and agitation of the *Atome*, it is but a meer toy, and a plain evidence, that he was ignorant of that point. It is therefore more apparent (than we could wish) that this *Cupid* or *Love* remaines as yet clou-

clouded under the shades of Night. Now as concerning his attributes: He is elegantly described with perpetual infancy or childhood, because compound bodies they seem greater and more stricken in years: Whereas the first seeds of things or *Atoms*, they are little and diminute, and alwaies in their infancy.

He is also well feigned to be naked, because all compound bodies to a man rightly judging, seem to be apparelled and clothed, and nothing to be properly naked but the first particles of things.

Concerning his blindnesse, the Allegory is full of wisdom: for this Love or Desire (whatsoever it may be) seemes to have but little providence, as directing his pace and motion by that which it perceives neerest, not unlike blind men that go by feeling: More admirable then, must that chief divine providence be, which (from things empty and destitute of providence, and as it were blinde) by a constant and fatal law produceth so excellent

cellent an order and beauty of things.

The last thing which is attributed unto *Love* is *Archery*, by which is meant, that his vertue is such, as that it works upon a distant object: because that whatsoever operates afar off, seems to shoot, as it were, an arrow. Wherefore whosoever holds the being both of *Atomes* and *Vacuity*, must needs infer, that the vertue of the *Atome* reacheth to a distant object: for if it were not so, there could be no motion at all, by reason of the interposition of *Vacuity*, but all things would stand stone still, and remain immoveable.

Now as touching that other *Cupid* or *Love*, he may well be termed the youngest of the Gods, because he could have no being, before the constitution of *Species*: And in his description the Allegory may be applied and traduced to manners: Neverthelesse he holds some kind of conformity with the Elder: For *Venus* doth generally stir up a desire of conjunction and procreation, and *Cupid* her Son

doth apply this desire to some individual nature, so that the general disposition comes from *Venus*, the more exact sympathy from *Cupid*, the one derived from causes more neer, the other from beginnings more remote and fatal, and as it were from the Elder *Cupid*, of whom every exquisite sympathy doth depend.

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## XVIII.

## DIOMEDES, or Zeal.

**D** *Diomedes* flourishing with great fame and glory in the Trojan wars, and in high favour with *Pallas*, was by her instigated (being indeed forwarder than he should have been) not to forbear *Venus* a jot, if he encountred with her in fight, which very boldly he performed, wounding her in the right arm. This presumptuous fact he carried clear for a while, and being honoured and renowned for

for his many heroick deeds; at last returned into his own country, where finding himself hard besteed with domestic troubles, fled into *Italy*, seeking himself to the protection of Forciners, where in the beginning he was fortunate and royally entertained by King *Daurus* with sumptuous gifts, raising many statues in honour of him throughout his dominions: But upon the very first calamity that hapned unto this Nation wherunto he was fled for succour, King *Daurus* enters into a conceit with himself that he had entertained a wicked guest into his family, and a man odious to the gods, and an impugner of their Divinity, that had dared with his sword to assault and wound that Goddesse, whom in their religion they held it sacrilege so much as to touch. Therefore, that he might expiate his countries guilt (nothing respecting the duties of Hospitality, when the bonds of Religion tyed him with a more reverend regard) suddenly he slew *Diomedes*, commanding

manding withall, that his trophes and statutes should be abolished and destroyed. Neither was it safe to lament this miserable destiny; But even his companions in armes, while they mourned at the funeral of their Captain, and fill'd all the places with plaints and lamentations, were suddenly metamorphosed into birds like unto Swans, who when their death approacheth sing melodious and mournful hymnes.

This Fable hath a most rare and singular subject: for in any of the poetical records, wherein the *Heroes* are mentioned, we find not that any one of them, besides *Diomedes*, did ever with his sword offer violence to any of the *Deities*. And indeed, the Fable seemes in him to represent the nature and fortune of man, who of himself, doth propound and make this as the end of all his actions, to worship some divine power, or to follow some sect of Religion, though never so vain and superstitious, and with force and armes to defend the same:

For although those bloody quarrels for Religion were unknown to the Antients, (the heathen gods not having so much as a touch of that jealousy, which is an attribute of the true god) yet the wisdom of the ancient times seems to be so copious and full, as that, what was not known by experience, was yet comprehended by meditation and fictions. They then that endeavour to reform and convince any sect of Religion, (though vain, corrupt, and infamous, shadowed by the person of *Venus*) not by the force of argument, and doctrine, and holiness of life, and by the weight of examples and authority, but labour to extirpate and root it out by fire and sword, and tortures, are encouraged, it may be, thereunto by *Pallas*, that is by the acuity of *Prudence* and severity of judgement, by whose vigor and efficacy, they see into the falsity & vanity of these errors. And by this their hatred of pravity, and good zeal to Religion, they purchase to themselves great glory, and  
by

by the vulgar (to whom nothing moderate can be grateful) are esteemed and honoured as the onely supporters of Truth and Religion, when others seem to be luke-warm, and full of fear. Yet this glory and happinesse doth seldom endure to the end, seeing a very violent prosperity, if it prevent not alteration by an untimely death, grows to be so unprosperous at last. For if it happen that by a change of government this banished and d:pressed Sect get strength, and so bear up again, then these zealous men so fierce in opposition before, are condemned, their very names are hatefull, and all their glory ends in obloquie.

In that *Diomedes* is said to be murdered by his Hoast, it gives us to understand, that the difference of Religion breeds deceit and treachery, even among nearest Acquaintance.

Now in that Lamentation and Mourning was not tolerated but punished, it puts us in mind, that let there be never so nefarious an Act done,

done, yet there is some place left for Commiseration and Pitty; that even those that hate Offences, should yet in humanity commiserate Offenders, and pity their distresse, it being the extremity of evil when Mercy is not suffered to have commerce with Misery. Yea even in the cause as well of Religion as Impiety, many men may be noted and observed to have been compassionate. But on the contrary, the complaints and moans of *Diomedes* followers, that is, of men of the same sect and opinion, are wont to be shrill and loud, like Swans, or the birds of *Diomedes*. In whom also that part of the Allegory is excellent, to signifie, that the last words of those that suffer death for Religion, like the songs of dying Swans, do wonderfully work upon the minds of men, and stick and remain a long time in their senses and memories.

## XIX.

DÆDALUS, or *Mechanique*.

**M**Echanical wisdom and industry, and in it unlawful science perverted to wrong ends, is shadowed by the Antients under the person of *Dædalus*, a man ingenious, but execrable. This *Dædalus* (for murdering his fellow servant that emulated him) being banished, was kindly entertained (during his exile) in many Cities, and Princes Courts: for indeed he was the raiser and builder of many goodly structures, as well in honour of the gods, as for the beauty and magnificence of Cities, and other publick places: but for his works of mischief he is most notorious. It is he which framed that engine which *Pasiphae* used to satisfy her lust in companying with a Bull, so that by this his wretched industry and pernicious device

device, that Monster *Minotaur* (the destruction of so many hopefull youths) took his accursed and infamous beginning, & studying to cover & increase one mischief with another, for the security and preservation of this Monster he invented and built a Labyrinth, a work for intent and use most nefarious and wicked, for skill and workmanship famous and excellent. Afterward that he might not be noted onely for works of mischief, but be sought after as well for remedies, as for instruments of destruction; he was the Author of that ingenious device concerning the clue of threed, by which the Labyrinth was made passable without any let. This *Dædalus* was persecuted by *Minos* with great severity, diligence and inquiry, but he alwayes found the meanes to avoid and escape his tyranny. Lastly he taught his Son *Icarus* to flie, but the Novice in ostentation of his art soaring too high, fell into the sea, and was drowned.

The Parable seemes to be thus: In  
the

beginning of it may be noted that kind of envy or emulation that lodgeth and wonderfully swaies and dominates amongst excellent artificers, there being no kind of people more reciprocally tormented with bitter and deadly hatred than they.

The banishment also of *Dædalus* (a punishment inflicted on him against the Rules of Policy and Providence) is worth the noting: for Artificers have this prerogative to find entertainment and welcome in all Countries, so that exile to an excellent workman can hardly be termed a punishment, whereas other conditions and states of life can scarce live out of their own Country. The admiration of Artificers is propagated & increaseth in forrein and strange Nations, seeing it is a natural and inbred disposition of men to value their own Countrymen (in respect of Mechanical work) lesse than strangers.

Concerning the use of Mechanical Arts, that which followes is plain. The life of man is much beholding to them, seeing

ing many things (conducting to the ornament of Religion, to the grace of civil Discipline, & to the beautifying of all human kind) are extracted out of their treasuries: and yet notwithstanding from the same *Magazine* or *storehouse* are produced instruments both of Lust and Death, for (to omit the wiles of baubles) we well know how far exquisit poisons, warlike engines, and such like mischiefs (the effects of Mechanical inventions) do exceed the *Minotaur* himself in malignity and savage cruelty.

Moreover, that of the *Labyrinth* is an excellent Allegory, whereby is shadowed the nature of Mechanical sciences: for all such handicraft works as are more ingenious and accurate, may be compared to a *Labyrinth* in respect of subtilty and divers intricate passages, and in other plain resemblances, which by the eye of Judgement can hardly be guided and discerned, but only by the line of experience.

Neither is it impertinently added,  
that

that he which invented the intricate nooks of the Labyrinth, did also shew the commodity of the clue: for Mechanical Arts are of Ambiguous use, serving as well for hurt as for remedy, and they have in a manner power both to loose and bind themselves.

Unlawful Trades, and so by consequence Arts themselves are often persecuted by *Minors*, that is by Lawes, which do condemn them and prohibit men to use them. Nevertheless they are hid and retained every where, finding lurking holes, and places of receipt, which was well observed by *Tacitus* of the Mathematicians and figure flingers of his time in a thing not much unlike; *Genus* (inquit) *hominum quod in civitate nostra semper retinebitur & vetabitur*. There is a kind of men (saith he) that will always abide in our City though always forbidden. And yee notwithstanding unlawful and curious Arts of what kind soever, in tract of time, when they cannot perform what they promise,

life, do fall from the good opinion  
 that was held of them (no otherwise  
 than *Icarus* fell down from the skies)  
 they grow to be contemned and scor-  
 ned, and so perish by too much osten-  
 tion. And, to say the truth, they  
 are not so happily restrained by the  
 signs of Law, as bewraied by their  
 own vanity.

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XX.

**ERICTHONIUS, or Imposture.**

THE Poets fable that *Vulcan*  
 solicited *Minerva* for her virgi-  
 nity, and impatient of denial, with  
 an inflam'd desire offered her violence,  
 but in struggling his Seed fell upon  
 the ground, whereof came *Erichoni-*  
 us, whose body from the middle  
 upward was of a comely and apt pro-  
 portion, but his thighs and legs like  
 the taile of an E-le small and defor-  
 med. To which Monstrosity he be-  
 ing

ing conscious, became the first inventor of the use of Charriots, whereby that part of his body which was well proportioned might be seen, and the other which was ugly and uncomely might be hid.

This strange and prodigious fiction may seem to shew, that Art which (for the great use it hath of fire) is shadowed by *Vulcan*, although it labour by much striving with corporeal substances to force Nature, and to make her subject to it (she being for her industrious works rightly represented by *Minerva*) yet seldom or never attains the end it aims at, but with much ado & great paines (wrestling as it were with her) comes short of its purpose, and produceth certain imperfect birthes and lame works, fair to the eye, but weak and defective in use, which many Impostors (with much subtilty and deceit) set to view, and carry about, as it were, in triumph as may for the most part be noted in Chymical productions and other mechanical subtilities and novelties especially

especially when (rather prosecuting  
their intent, than reclining their cr-  
s) they rather strive to overcome  
nature by force, than sue for her im-  
provements by due obsequiousness  
and observance.

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XXI.

DEUCALION, or *Restitution.*

THE Poets say, that (the people  
of the old world being destroyed  
by a general deluge) *Deucalion* and  
*Pirra* were onely left alive; who  
praying with fervent and zealous de-  
votion, that they might know by  
what means to repair mankind: had  
answer from an Oracle that they  
should obtain what they desired, if  
taking the bones of their Mother they  
cast them behind their backs, which at  
first struck them with great amazement  
and despair, seeing (all things being  
defaced by the flood) it would be an  
uselesse work to find their Mothers  
sepulchre

sepulchre, but at length they understood that by bones the stones of the earth (seeing the Earth was the Mother of all things) were signified by the Oracle:

This Fable seemes to reveal a secret of Nature, and to correct an error familiar to mens conceits: for through want of Knowledge, Men think that things may take renovation and restoration from their putrefaction and dregs, no ootherwise than the Phoenix from the ashes, which in no case can be admitted, seeing such kind of materials, when they have fulfilled their periods, are unapt for the beginning of such things: we must therefore look back to more common principles.

## XXII.

## NEMESIS, or the Vicissitude of things.

Nemesis is said to be a Goddesse venerable unto all, but to be feared of none but Potentates and sometimes favorites. She is thought to be the Daughter of *Oceanus* and *Nox*. She is purtrayed with Wings on her shoulders, and on her head a Coronet; bearing in her right hand a Javelin of War, and in her left a Pitcher with the similitudes of *Æthiopians* engraven on it: and lastly she is described sitting on a Hart.

The Parable may be thus unfolded. Her name *Nemesis* doth plainly signifie revenge or Retribution, her office and administration being (like a Tribune of the people) to hinder the constant and perpetual felicity of happy men, & to interpose her word,

veto,

*veto*, I forbid the continuance of that is, not only to chastice insolence but to intermix prosperity (though harmlesse and in a mean) with the vicissitudes of adversity, as if it were a custome, that no mortal man should be admitted to the Table of the gods but for sport. Truly when I read this Chapter, wherein *Gaius Plinius* has collected the misfortunes and miseries of *Augustus Caesar*, whom of all men I thought the most happy, who had also a kind of Art to use and enjoy his fortune, and in whose mind might be noted neither pride, nor lightnesse, nor nicenesse, nor disorder, nor melancholy (as that he had appointed time to die of his own accord) I then deemed this goddesse to be great and powerful, to whose Altar so worthy Sacrifice as this was drawn.

The Parents of this goddesse were *Oceanus* and *Nox*, that is, the vicissitude of things, and divine Judgement obscure and secret: for the alteration of things are aptly represented by the Sea, in respect of the continuall ebbing

and flowing of it : and hidden providence is well set forth by the night: for even the nocturnall Nemesis (seeing humane Judgement suffers much from divine) was seriously observed by the Heathen.

Virgil Æneid. Lib.2.

— Cadit & Ripheus justissimus  
unus,  
qui fuit ex Teucris, & servantissimus  
equi,  
is aliter : iſum —

That day by Greekiſh force was Ripheus ſlain,  
a juſt and ſtrict obſerver of the Law,  
Troy within her walles did not  
contain  
better Man: Yet God then good it ſaw.

As he is deſcribed with wings, becauſe  
the changes of things are ſo ſudden, as  
that they are ſeen, before foreſeen :  
in the Records of all ages, we find

is for the most part true, that great potentates, and wise men have persecuted by those misfortunes which are most contemned, as may be observed in *Marcus Cicero*, who being adorned with the friendship of *Decius Brutus* of *Old Rome*, by *Cesars* hypocritical friendship and hollow-heartedness towards him, returns this answer; *Te autem, mi Brutus, sicut debeo, amo; quod istud quicquid nugarum me scire voluisti.* I must acknowledge my self (Dear Brutus) beholdning to thee, in love, for that thou hast been so careful to acquaint me with that which I esteem but as a needless trifle to be doubted.

*Nemesis* is also adorned with a Coronet, to shew the envious and malignant disposition of the vulgar: for when fortunes favourites and great potentates come to ruine, then do the common people rejoyce, setting as if they were acrown upon the head of revenge.

The Javeline in her right hand points at those, whom she actually strikes and pierceth thorow.

And before those, whom she does

stroy

roys not in their calamity and misfortune, she ever presents that black and dismal spectacle in her left hand: or questionless to men sitting, as it were upon the pinnacle of prosperity, the thoughts of death, and painfulness of sickness and misfortunes, perfidiousness of friends, treachery of foes, change of state, and such like, seem enough to the eye of their meditations, as those *Ethiopians* pictured in *Nemesis* her Pitcher. *Virgil* in describing the Battel of *Ætium*, speaks thus elegantly of *Cleopatra*.

*Regnia in mediis parvio vocat agmina  
na sistro,  
Nec dum etiam geminos à tergo respicit  
angues.*

The Queen amidst this hurly burly  
stands,  
And with her Countrey Timbrel  
calls her bands;  
Not spying yet where crawl'd be-  
hind her back  
Two deadly Snakes with venom  
speckled black. F 2 But

But not long after, which way  
ever she turned, troops of *Ethiopia*  
were still before her eyes.

Lastly, it is wisely added, that *Nemesis* rides upon an *Hart*, because  
*Hart* is a most lively creature. And  
albeit it may be, that such as are cut  
off by death in their youth, prevent  
and shun the power of *Nemesis*, yet  
doubtless such, whose prosperity and  
power continue long, are made sub-  
ject unto her, and lie as it were trodden  
under her feet.

## XXIII.

## ACHELOUS, or Battel.

**I**T is a Fable of antiquity, that  
when *Hercules* and *Achelous* as ri-  
vals contended for the marriage of  
*Deianira*, the matter drew them to  
combate, wherein *Achelous* took up-  
on him many divers shapes, for so was  
it in his power to do, and amongst  
others, transforming himself into the  
like

of the fierceness of a furious wild Bull, assaults  
*Hercules* and provokes him to fight.  
 But *Hercules* for all this, sticking to  
 his old humane form, courageously  
 encounters him, and so the combat  
 goes roundly on. But this was the e-  
 vent, that *Hercules* toar away one of  
 the Bulls horns, wherewith he being  
 mightily daunted and grieved, to ran-  
 some his horn again, was contented  
 to give *Hercules* in exchange thereof,  
 the *Amalthean* horn, or *Cornu Co-*  
*nia*.

This Fable hath relation unto the  
 expeditions of War, for the prepara-  
 tions thereof on the defensive part  
 (which exprest in the person of *Acke-*  
*us*) is very diverse and uncertain. But  
 the invading party is most common-  
 ly of one sort, and that very single,  
 consisting of an Army by land, or per-  
 haps of a Navy by sea. But for a King  
 that in his own Territory expects an  
 Enemy, his occasions are infinite. He  
 fortifies Towns, he assembles men out  
 of the Countreys and Villages, he  
 raiseth Cittadels, he builds and breaks  
 down

down Bridges, he disposeth Garisons, and placeth troops of Souldiers on passages of Rivers, on Ports, on Mountains, and ambushes in Woods, and is busied with a multitude of other directions, insomuch that every day he prescribeth new forms and orders, and then at last having accommodated all things compleat for defence, he then rightly represents the form and manner of a fierce fighting Bull. On the other side, the invader his greatest care is, the fear to be distressed for victuall in an enemy Countrey. And therefore affects chiefly to hasten on Battell for if it should happen that after a field fought, he prove the victor, and as it were break the horn of the Enemy, then certainly this follows, that his enemy being stricken with terror, and abased in his reputation, presently bewraies his weakness, and seeking to repair his loss, retires himself to some strong hold, abandoning to the Conqueror the spoil and sack of his countrey and cities : which may well be termed a type of the *Amalibe-an* horn.

## XXIV.

DIONYSUS, or *Passions*.

They say that *Semele Jupiters*  
Sweet-heart (having bound her  
amour by an irrevocable oath to  
grant her one request which she would  
require) desired that he would accom-  
pany her in the same form, wherein  
he accompanied *Juno*: which he gran-  
ting (as not able to deny) it came to  
pass that the miserable wench was  
burnt with lightning, But the infant  
which she bare in her womb, *Jupiter*  
the Father took out, and kept it in a  
gash he cut in his thigh, till the  
moneths were compleat that it should  
be born. This burden made *Jupiter*  
somewhat to limp, whereupon the  
child (because it was heavy and trou-  
blesome to its Father, while it lay in  
his thigh) was called *Diomysus*. Being  
born, it was committed to *Proserpine*  
for some years to be Nurs'd, and be-  
ing grown up, it had such a maiden  
face

face, as that a man could hardly judge whether it were a boy or a girl. He was dead also, and buried for a time, but afterward revived. Being but a youth he invented, and taught the planting and dressing of Vines, the making also and use of Wine, for which becoming famous and renowned, he subjugated the World, even to the uttermost bounds of *India*. He rode in a Chariot drawn with Tygers. There danc'd about him certain deformed goblins called *Cobali*, *Acratus*, and others, yea even the Muses also were some of his followers. He took to wife *Ariadne*, forsaken and left by *Theseus*. The tree sacred unto him was the *Ivie*. He was held the inventor and institutor o' Sacrifices, and Ceremonies, and full of corruption and cruelty. He had power to strike men with fury or madness; for it is reported, that at the celebration of his Orgies, two famous worthies, *Pentheus* and *Orpheus*, were torn in pieces by certain frantick women, the one because he got upon a tree to behold their ceremonies in these

these sacrifices, the other for making melody with his harp. And for his gestures, they are in a manner the same with *Jupiters*.

There is such excellent morality couch'd in this Fable, as that Moral Philosophy affords not better: for under the person of *Bacchus* is described the nature of affection, passion, or perturbation, the mother of which (though never so hurtful) is nothing else but the object of apparent good in the eyes of Appetite. And it is alwaies conceived in an unlawfull desire rashly propounded and obtained, before well understood and considered, and when it begins to grow, the Mother of it, which is the desire of apparent good, by too much fervency is destroyed and perisheth: Nevertheless (whilst it is yet an imperfect *Embrio*) it is nourished and preserved in the humane soul, (which is as it were a father unto it, and represented by *Jupiter*) but especially in the inferiour part thereof, as in a thigh, where also it causeth so much trouble and vexation, as that

good determinations and actions are much hindered and lamed thereby, and when it comes to be confirmed by consent and habite, and breaks out, as it were, into act, it remains yet a while, with *Proserpina*, as with a Nurse, that is, it seeks corners and secret places, and, as it were, caves under ground, until (the reigns of shame and fear being laid aside in a pampered audaciousness) it either takes the pretext of some vertue, or becomes altogether impudent and shameless. And it is most true, that every vehement passion is of a doubtfull sex, as being masculine in the first motion, but feminine in prosecution.

It is an excellent fiction that of *Bacchus* his reviving: for passions do sometimes seem to be in a dead sleep, and as it were utterly extinct, but we should not think them to be so indeed, no, though they lay, as it were, in their grave; for, let there be but matter and opportunity offered, and you shall see them quickly to revive again.

The invention of wine is wittily ascribed unto him, every affection being ingenious and skilfull in finding out that which brings nourishment unto it; And indeed of all things known to men, Wine is most powerful & efficacious to excite and kindle passions of what kind soever, as being in a manner, a common Nurse to them all.

Again, his conquering of Nations, and undertaking infinite expeditions, is an elegant device; For desire never rests content with what it hath, but with an infinite and unsatiable appetite still covers and gapes after more.

His Chariot also is well said to be drawn by Tygers: for as soon as any affection shall from going a foot, be advanc'd to ride in a Chariot, and shall captivate reason, and lead her in a triumph, it grows cruel, untamed, and fierce, against whatsoever withstands or opposes it.

It is worth the noting also, that those ridiculous hobgoblins are brought

brought in, dancing about his Chariot: for every passion doth cause, in the eyes, face, and gesture, certain undecent, and ill-seeming, apish, and deformed motions, so that they who in any kind of passion, as in anger, arrogancy, or love, seem glorious and brave in their own eyes, do yet appear to others mishapen and ridiculous.

In that the Muses are said to be of his company, it shews that there is no affection almost which is not soothed by some Art, wherein the indulgence of wits doth derogate from the glory of the Muses, who (when they ought to be the Mistresses of life) are made the waiting maids of affections.

Again, where *Bacchus* is said to have loved *Ariadne* that was rejected by *Theseus*; it is an Allegory of special observation: for it is most certain, that passions alwaies covet and desire that which experience forsakes, and they all know (who have paid dear for serving and obeying their lusts) that whether it be honour, or riches, or delight, or glory, or knowledge, or  
any

any thing else which they seek after, yet are they but things cast off, and by divers men in all ages, after experience had, utterly rejected and loathed.

Neither is it without a mystery, that the *Ivie* was sacred to *Bacchus*: for the application holds; first, in that the *Ivie* remains green in Winter. Secondly, in that it stickes too, embraceth, and overtoppeth so many divers bodies, as trees, walls, and edifices. Touching the first, every passion doth by resistance, and reluctance, and as it were, by an *Antiparistasis* (like the *Ivie* of the cold of Winter) grow fresh and lusty. And as for the other every predominate affliction doth again (like the *Ivie*) embrace and limit all humane actions and determinations, adhering and cleaving fast unto them.

Neither is it a wonder, that superstitious rites, and ceremonies were attributed unto *Bacchus*, seeing every giddy-headed humour keeps in a manner, Revel-rout in false religions: so that the cause of madness should be a.

scribe 1

scribed unto him, seeing every affection is by nature a short fury, which (if it grow vehement, and become habitual) concludes madness.

Concerning the rending and dismembring of *Pentheus* and *Orpheus*, the parable is plain, for every prevalent affection is outrageous and severe against curious inquiry, and wholesome and free admonition.

Lastly, that confusion of *Jupiter* and *Bacchus*, their persons, may be well transferred to a parable, seeing noble and famous acts, and remarkable and glorious merits, do sometimes proceed from virtue, and well-ordered reason, and magnanimity, & sometimes from a secret affection, and hidden passion, which are so dignified with the celebrity of Fame and Glory, that a man can hardly distinguish between the acts of *Bacchus*, and the gifts of *Jupiter*.

## XXV.

## ATALANTA, or Gain.

**A**talanta who was reputed to excel in swiftness, would needs challenge *Hippomanes* at a match in running. The conditions of the Prize were these: That if *Hippomanes* won the race, he should espouse *Atalanta*; if he were out-run, that then he should forfeit his life. And in the opinion of all, the victory was thought assured of *Atalanta's* side, being famous as she was for her matchless and unconquerable speed, whereby she had been the bane of many. *Hippomanes* therefore be-thinks him, how to deceive her by a trick, and in that regard provides three golden apples, or balls, which he purposely carried about him. The race is begun, & *Atalanta* gets a good start before him. He seeing himself thus cast behind, being mindfull of his device, throw one of his golden balls before her, and yet not outright, but  
some what

somewhat of the one side, both to make her linger, and also to draw her out of the right course: she out of a womanish desire, (being thus enticed with the beauty of the golden apple) leaving her direct race, runs aside, and stoops to catch the ball: *Hippomares* the while holds on his course, getting thereby a great start, and leaves her behind him: But she by her own natural swiftness, recovers her lost time, and gets before him again. But *Hippomares* still continues his sleight; and both the second and third times casts out his balls, those enticing delays; and so by craft and not by his activity wins the race and victory.

This Fable seems allegorically to demonstrate a notable conflict between Art and Nature: for Art (signified by *Atalanta*) in its work (if it be not letted and hindered) is far more swift than Nature, more speedy in pace, and sooner attains the end it aims at, which is manifest almost in every effect: As you may see in fruit-trees, whercof those that grow of a kernel

are

are long ere they bear, but such as are grafted on a stock, a great deal sooner. You may see it in Clay, which in the generation of stones, is long ere it become hard, but in the burning of Bricks, is very quickly effected. Also in moral passages you may observe, that it is a long time ere (by the benefit of Nature) sorrow can be asswaged and comfort attained, whereas Philosophy (which is, as it were, the Art of living) takes not the leisure of time, but doth it instantly, and out of hand; And yet this prerogative and singular agility of Art is hindred by certain golden apples, to the infinite prejudice of humane proceedings: for there is not any one Art or Science which constantly perseveres in a true and lawfull course, till it come to the proposed end or mark: but ever and anon makes stops, after good beginnings, leaves the race, and turns aside to profit and commodity, like *Aras*

*Declinat cursus, aurumque volubile tollit.*

Who

Who doth her course forsake,  
The rolling gold to take:

And therefore it is no wonder that Art hath not the power to conquer Nature, and by pact or law of conquest, to kill and destroy her: but on the contrary, it falls out, that Art becomes subject to Nature, and yields the obedience, as of a wife to her husband.

## XXVI.

PROMETHEUS, or the State  
of man.

THE Antients deliver, that Prometheus made a man of Clay, mixt with certain parcels taken from divers animals, who studying to maintain this his work by Art (that he might not be accounted a founder onely, but a propagator of humane kind) stole up to heaven with a bundle of twigs, which he kindling at the Chariot of the

the Sun, came down again, and communicated it with men: And yet they say, that (notwithstanding this excellent work of his) he was requited with ingratitude, in a treacherous conspiracy: For they accused both him and his invention to *Jupiter*, which was not so taken as was meet it should, for the information was pleasing to *Jupiter* and all the Gods: And therefore in a merry mood, granted unto men, not onely the use of fire, but perpetual youth also, a boon most acceptable and desirable. They being, as it were, overjoyed, did foolishly lay this gift of the gods upon the back of an ass, who being wonderfully oppressed with thirst, and near a fountain, was told by a Serpent (which had the custody thereof) that he should not drink, unless he would promise to give him the burden that was on his back. The silly Ass accepted the condition, and so the restoration of youth (sold for a draught of water) past from men to Serpents. But *Prometheus* full of malice, being reconciled unto men, after they

they were frustrated of their gift, but in a chafe yet with *Jupiter*, feared not to use deceit in Sacrifice: for having killed two Bulls, and in one of their hides wraps up the flesh and eat of them both, and in the other onely the bones, with a great shew of religious devotion, gave *Jupiter* his choise, who (detesting his fraud and hypocrisie, but taking an occasion of revenge) chose that that was stuf with bones, and so turning to revenge (when he saw that the insolency of *Prometheus* would not be repressed, but by laying some grievous affliction upon mankind, in the forming of which, he so much bragged and boasted) commanded *Vulcan*, to frame a goodly beautiful woman, which being done, every one of the Gods bestowed a gift on her; whereupon she was called *Pandora*. To this woman they gave in her hand, a goodly Box, full of all miseries and calamities, onely in the bottom of it, they put Hope: With this Box she comes first to *Prometheus*, thinking to catch him, if peradventure, he should accept

cept it at her hands, and so open it : which he nevertheless, with good providence and foresight refused. Whereupon she goes to *Epimetheus* (who, though brother to *Prometheus*, yet was of a much differing disposition) and offers this Box unto him, who, without delay, took it, and rashly opened it, but when he saw that all kind of miseries came fluttering about his ears, being wise too late, with great speed and earnest endeavour, clapt on the cover, and so, with much ado, retained Hope sitting alone in the bottom. At last *Jupiter* laying many and grievous crimes to *Promethens* his charge (as namely that he had stolen fire from heaven ; that in contempt of his Majesty, he sacrificed a bulls hide flust with bones ; that he scornfully rejected his gift, and besides all this that he offered violence to *Pallas*) cast him into chains, and doom'd him to perpetual torment : and by *Jupiters* command, was brought to the mountain *Caucasus*, and there bound fast to a pillar, that he could not stir ; there came

came an Eagle also, that every day sat  
 tyring upon his liver, and wasted it,  
 but as much as was eaten in the day,  
 grew again in the night, that matter  
 for torment to work upon might ne-  
 ver decay. But yet, they say, there  
 was an end of this punishment: for  
*Hercules* crossing the Ocean in a Cup,  
 which the Sun gave him, came to *Cau-  
 casus*, and set *Prometheus* at liberty, by  
 shooting the Eagle with an arrow.  
 Moreover in some nations there were  
 instituted in the honour of *Promethe-  
 us*, certain games of Lamp-bearers, in  
 which they that strived for the prize,  
 were wont to carry torches lighted;  
 which, who so suffered to go out,  
 yielded the place and victory to those  
 that followed, and so cast back them-  
 selves, so that whosoever came first to  
 the mark with his torch burning, got  
 the prize.

This Fable demonstrates and presseth  
 many true and grave speculations,  
 wherein some things have been here-  
 tofore well noted, others not so much  
 as touch'd.

*Prome-*

*Prometheus* doth clearly and elegantly signify Providence: For in the universality of nature, the fabrick and constitution of Man onely was by the Antients pickt out and chosen, and attributed unto Providence, as a peculiar work. The reason of it seems to be, not onely in that the nature of man is capable of a mind and understanding, which is the seat of Providence, and therefore it would seem strange and Incredible that the reason and mind should so proceed and flow from dumb and deaf principles, as that it should necessarily be concluded, the soul of man to be indued with providence, not without the example, intention, and stamp of a greater providence. But this also is chiefly propounded, that man is as it were, the center of the World, in respect of final causes, so that if man were not in nature, all things would seem to stray and wander without purpose, and like scattered branches (as they say) without inclination to their end: for all things attend on man, and he makes use

use of, and gathers fruit from all creatures: for the revolutions and periods of Stars make both for the distinctions of times, and the distribution of the Worlds site. Meteors also are referred to the Presages of tempests; and winds are ordained, as well for Navigation, as for turning of Mills, and other Engines: and Plants, and Animals of what kind soever, are usefull either for mens houses, and places of shelter, or for raiment, or food, or medicine, or for ease of labour, or in a word, for delight and solace, so that all things seem to work, not for themselves, but for man.

Neither is it added without consideration, that certain particles were taken from divers living creatures, and mixt and tempered with that clayie mass, because it is most true that of all things comprehended within the compass of the universe, Man is a thing most mixt and compounded, insomuch that he was well termed by the Antients, A little World: for although the Chymiques do, with too much curiosity,

curiosity, take and wrest the elegance  
of this word (*Microcosm*) to the let-  
ter, consending to find in man all mi-  
nerals, all vegetables, and the rest, or  
any thing that holds proportion with  
them, yet this proposition remains  
sound and whole, that the body of  
man, of all material beings, is found  
to be most compounded, and most or-  
ganical, whereby it is indued and  
furnished with most admirable ver-  
ties and faculties. And as for simple  
bodies, their powers are not many,  
though certain and violent, as exist-  
ing without being weakned, dimini-  
shed, or stented by mixture: for the  
multiplicity and excellencie of ope-  
ration have their residence in mixture  
and composition, and yet neverthe-  
less, man in his originals, seems to be  
nothing unarmed, and naked, and un-  
able to help it self, as needing the aid  
of many things; therefore *Prometheus*  
made haste to find out fire, which sup-  
peditates and yeelds comfort and help  
in a manner, to all humane wants  
and necessities: so that if the soul be  
th

the form of forme, if the hand be the instrument of instruments, fire deserves well to be called the succour of succours, or the help of helps, which infinite waies affords ayd and assistance to all labours and mechanical arts. and to the sciences themselves.

The manner of stealing this fire, is aptly described, even from the nature of the thing: It was, as they say, by a bundle of twigs held to touch the Chariot of the Sun: for twigs are used in giving blows or stripes, to signifie clearly, that fire is ingendred by the violent percussion, and mutual collision of bodies, by which their material substances are attenuated, and set in motion, and prepared to receive the heat or influence of the heavenly bodies, and so, in a clandestine manner, and as it were, by stealth, may be said to take and snatch fire from the Chariot of the Sun.

There followes next a remarkable part of the parable, That men instead of gratulation, and thanksgiving, were angry, and expostulated the

the matter with Prometheus, inso-  
much that they accused both him and  
his invention unto Jupiter, which was  
acceptable unto him, that he aug-  
mented their former commodities with  
new bountie. Seems it not strange,  
that ingratitude towards the author  
of a benefit (a vice that, in a manner,  
contains all other vices) should find  
such approbation and reward? No,  
it seems to be otherwise: for the mean-  
ing of the Allegory is this, That men  
outries upon the defects of Nature  
and Art, proceed from an excellent  
disposition of the minde, and run to  
their good, whereas the filenoe of  
them is hatefull to the Gods, and re-  
ounds not so much to their profit.  
For they that infinitely extol humane  
nature, or the knowledge they pos-  
sess, breaking out into a prodigal ad-  
miration of that they have and enjoy,  
adoring also those sciences they pro-  
fess, would have them be accounted  
perfect; they do first of all shew litle  
reverence to the divine nature, by  
equalizing, in a manner, their own  
defects

defects with Gods perfection; Again, they are wonderfull injurious to men, by imagining they have attained the highest step of knowledge (resting themselves contented) seek no farther. On the contrary, such as bring Nature and Art to the barr with accusations and bills of complaint against them, are indeed of more true and moderate judgements: for they are ever in action, seeking alwaies to find out new inventions. Which makes me much to wonder at the foolish and inconsiderate dispositions of some men, who (making themselves bondslaves to the arrogance of a few) have the philosophy of the Peripatiques (containing onely a portion of Grecian wisdom, and that but a small one neither) in so great esteem, that they hold it, not onely an unprofitable, but a suspicious, and almost hainous thing, to lay any imputation of imperfection upon it. I approve rather of *Empedocles* his opinion, (who like a madman, and of *Democritus* his judgement, who with great moderation

tion

tion complained how that all things were involved in a mist) that we knew nothing, that we discerned nothing, that truth was drowned in the depths of obscurity, and that false things were wonderfully joynd and intermixt with true (as for the new Academy that exceeded all measure) than of the confident and pronuntiative school of *Aristotle*. Let men therefore be admonished, that by acknowledging the imperfections of Nature and Art, they are gratefull to the Gods, and shall thereby obtain new benefits and greater favours at their bountifull hands, and the accusation of *Prometheus* their Authour and Master, (though bitter and vehement) will conduce more to their profit, than to be effuse in the congratulation of his invention: for in a word, the opinion of having enough, is to be accounted one of the greatest causes of having too little.

Now as touching the kind of gift which men are said to have received in reward of their accusation (to wit,

wit, an everfading flower of youth) is it to shew, that the Ancients seemed not to despair of attaining the skill by means and medicines, to put off old age, and to prolong life, but this to be numbered rather among such things as (having been once happily attained unto) are now through mens negligence and carelesnes, utterly perished and lost; than among such as have ben: alwaies denyed and never graunted: For they signifie and shew, that by affording the true use of fire, and by a good and stern accusation and conviction of the errorrs of Art, the divine bounty is not wanting unto men in the obtaining of such gifts, but men are wanting to themselves in laying this gift of the Gods upon the back of a silly and slow-paced ass, which may seem to bee Experience, a stupid thing, and full of delay: from whose leasurely and snail-like pace, proceeds that complaint of lifes brevity, and Arts length. And to say the truth, I am of this opinion, that those two faculties Dogmatical and Empirical,

*Empirical*, are not as yet well joyned and coupled together, but as new gifts of the Gods imposed either upon philosophical abstractions, as upon a flying bird, or upon slow and dull experience, as upon an ass. And yet, me thinks, I would not entertain an ill conceit of this ass, if it meet not for the accidents of travail and thirst: for I am perswaded, that who so constantly goes on, by the conduct of experience, as by a certain rule and method, need not covet to meet with such experiments by the way, as conduce, either to gain or ostentation (to obtain which he must be fain to lay down and sell this burthen) may prove no unfit porter to bear this new addition of divine munificence.

Now, in that this gift is said to pass from men to serpents, it may seem to be added to the Fable for ornaments sake in a manner, unless it were inserted to shame men, that having the use of that celestial fire, and of many arts, are not able to get unto themselves

themselves such things as Nature herself bestowes upon many other creatures.

But that sudden reconciliation of men to *Prometheus*, after they were frustrated of their hopes, contains a profitable and wise note, shewing the levity and temerity of men in new experiments: for if they have not present success answerable to their expectation, with too suddain haste desist from that they began, and with precipitancy returning to their former experiments are reconciled to them again.

The state of man in respect of Arts, and such things as concern the intellect, being now described, the Parable passeth to Religion: For after the planting of Arts followes the setting of divine principles, which hypocrisie hath overspread and polluted. By that twofold Sacrifice therefore is elegantly shadowed out, the person of a true religious man and an hypocrite. In the one is contained farnesse, which (by reason of the inflammation  
and

in summe thereof) is called the portion of God, by which his affection and zeal (tending to Gods glory, and ascending towards heaven) is signified. In him also are contained the bowels of charity, and in him is found that good and wholesome flesh. Whereas in the other, there is nothing but dry and naked bones, which nevertheless do stuff up the hide, and make it appear like a fair and goodly sacrifice: By this may well be meant those external and vain rites and empty Ceremonies by which men do oppress and fill up the sincere worship of God, things composed rather for ostentation than any way conducing to true piety. Neither doe they hold it sufficient to offer such mock-sacrifices unto God, except they also lay them before him, as if he had chosen and bespoke them. Certainly the Prophet in the person of God, doth thus expostulate concerning this choice, *Esa. 58. 5. Num tandem hoc est illud jejuni-um, quod ELEGI, ut homo animam suam in diem unum affligat, &*

*ut ar jurea demittat?* Is it such a fall, that I have chosen, that a man should afflict his soul for a day, and to bow down his head like a Bul-rush?

Having now toucht the state of Religion, the Parable converts it self to the manners and conditions of humane life. And it is a common, but apt, interpretation, by *Pandora* to be meant pleasure and voluptuousness, which (when the civil life is pampered with too much Art, and culture, and superfluitie) is ingendred, as it were, by the efficacy of fire, & therefore the work of voluptuousness is attributed unto *Vulcan*, who also himself doth represent fire. From this do infinite miseries, together with too late repentance, proceed, and overflow the minds, bodies, and fortunes of men, and that not onely in respect of particular estates, but even over kingdoms and common wealths: for from this fountain have wars, and tumults, and tyrannies derived th. original.

But it would be worth the labour, to consider how elegantly and proportionably

portionably this Fable doth delineate two conditions, or (as I may say) two tables or examples of humane life, under the persons of *Prometheus* and *Epimetheus*: for they that are of *Epimetheus* his sect, are improvident, not foreseeing what may come to pass hereafter, esteeming that best which seems most sweet for the present; whence it happens, that they are overtaken with many miseries, difficulties, and calamities, and so lead their lives almost in perpetual affliction, but yet notwithstanding they please their fancy, and out of ignorance of the passages of things, doe entertain many vain hopes in their mind, whereby they sometimes (as with sweet dreams) solace themselves, and sweeten the miseries of their life. But they that are *Prometheus* his scholars, are men endued with prudence, foreseeing things to come warily, shunning and avoyding many evils and misfortune. But to these their good properties they have this also annexed that they deprive themselves, and defraud

fraud their *Genius* of many lawfull pleasures, and diverse recreations, and (which is worse) they vex and torment themselves with cares and troubles, and intestine fears: For being chained to the pillar of necessity, they are afflicted with innumerable cogitations (which because they are very swift, may be fitly compared to an Eagle) and those griping, and, as it were, gnawing and devouring the liver, unless sometimes, as it were by night, it may be they get a little recreation and ease of mind, but so, as that they are again suddenly assaulted with fresh anxieties and fears.

Therefore this benefit happens to but a very few of either condition, that they should retain the commodities of providence, and free themselves from the miseries of care and perturbation; neither indeed can any attain unto it, but by the assistance of *Hercules*, that is, fortitude, and constancy of mind, which is prepared for every event, and armed in all fortunes, foreseeing without fear, enjoying without

out loathing, and suffering with  
impatience. It is worth the noting  
also, that this virtue was not natural  
to *Prometheus*, but adventitious, and  
from the indulgence of another: for no  
inbred and natural fortitude is able to  
encounter with these miseries. More-  
over this virtue was received and  
brought unto him from the remote  
part of the *Ocean*, and from the *Sun*,  
that is, from wisdom, as from the  
*Sun*, and from the meditation of in-  
constancy, or of the waters of hu-  
mane life, as from the sailing upon  
the *Ocean*, which two, *Virgil* hath  
well conjoyned in these verses.

*Felix qui potuit rerum cognoscere  
causas;*

*Quique metus omnes, & inexorabile  
fatum*

*Subiecit pedibus, strepitumque A-  
cherontis avari.*

Happy is he that knows the cause  
of things,

And that with dauntless courage  
treads upon

All fear and Fates, relentless threatenings,  
 Had greedy throats of roaring  
*Acheron.*

Moreover, it is elegantly added for the consolation and confirmation of mens minds, that this noble Heroe crost the *Ocean* in a Cup or pan, lest peradventure, they might too much fear that the straights and frailty of their nature will not be capable of this fortitude and constancy. Of which very thing *Seneca* well conceived when he said, *Magnum est habere simul fragilitatem hominis, & securitatem Dei.* It is a great matter for humane frailty and divine security to be one and the selfe same time in one and the self same subject.

But now we are to step back a little to that, which by premediation we past over, lest a breach should be made in those things that were so lincke together. That therefore which I would touch here is, that last crime imputed to *Prometheus*, about seeking

to break Minerva of her virginity: for unquestionably it was this heinous offence that brought that punishment of devouring his liver upon him; which is nothing else but to shew, that when we are puffed up with much learning and science, they go about oftentimes, to make even divine Oracles subject to sense and reason, whence most certainly follows a continual distraction and restless griping of the mind; we must therefore with a sober and humble judgment distinguish between humanity and divinity, and between the Oracles of sense, and the mysteries of faith, unless an heretical religion, and a contentious Philosophy be pleasing unto us.

Lastly, it remains that we say something of the games of Prometheus performed with burning torches, which again hath reference to art and science, as that fire, in whose memory and celebration, these games were instituted, and it contains in it a most wise admonition, that the perfection of sciences, it is to be expected in succession,

cession, not from the nimbleness and  
 promptness of one onely authour: for  
 they that are nimblest in course, and  
 strongest in contention, yet happily  
 have not the luck to keep fire still in  
 their torch; seeing it may be as well  
 extinguished in running too fast, as by  
 going too slow. And this running  
 and contending with lamps, seems  
 long since to be intermitted, seeing  
 all sciences seem even now to flourish  
 most in their first Authours, *Aristotle*,  
*Galene*, *Euclide* and *Ptolomie*, succession  
 having neither effected, nor almost at-  
 tempted any great matter. It were  
 therefore to be wished, that these  
 games in honour of *Prometheus* or hu-  
 mane nature were again restored, and  
 that matters should receive success by  
 combate and emulation, and not hang  
 upon any one mans sparkling and  
 shaking torch. Men therefore are to  
 be admonished to rouse up their spirits  
 and try their strengths and turne,  
 and not refer all to the opinions and  
 brayes of a few.

And thus have I delivered that  
 which

which I thought good to observe out of this so wellknown and common Fable; and yet I will not deny but that there may be some things in it, which have an admirable consent with the mysteries of Christian religion, and especially that sailing of *Hercules* in a Cup (to set *Prometheus* at liberty) seems to represent an image of the divine Word coming in flesh, as in a frail vessel to redeem *Man* from the slavery of *Hell*. But I have interdicted my pen all liberty in this kind, lest I should use strange fire at the altar of the Lord.

XXVII.

SCYLLA and ICARUS, or the  
*Middle-way*

**M**ediocrity or the *Middle-way* is most commended in moral actions, in contemplative Sciences not so celebrated, though no less profitable and commodious: But in political employments to be used with great heed and judgment. The Ancient

by the way prescribed to *Icarus*, noted the mediocrity of manners: and by the way between *Seylla* and *Charybdis* (so famous for difficulty and danger) the mediocrity of intellectual operations.

*Icarus* being to cross the sea by flight, was commanded by his Father that he should fly neither too high nor too low: for his wings being joynt with wax, if he should mount too high, it was to be feared, lest the wax would melt by the heat of the Sun; and if too low, lest the mysty vapours of the Sea would make it less tenacious: But he in a youthfull jollity soaring too high, fell down headlong and perished in the water.

The Parable is easie and vulgar: for the way of vertue lies in a direct path between excess and defect. Neither is it a wonder that *Icarus* perished by Excess, seeing that excess, for the most part, is the pecuiiar fault of youth, as defect is of age; and yet of too evill and hurtfull waies, youth commonly makes choise of the better.

defect

defect being alwaies accounted worst : for whereas excess containes some sparks of magnanimity, and like a bird of prey kindred of the heavens, defect only like a base worm crawles upon the earth. Excellently therefore said *Heracitus*, *Lumen siccum optima anima*. A dry light is the best soul : for if the soul contract moisture from the earth it becomes degenerate altogether. Again on the other side, there must be moderation used, that this light be subtilized by this laudable severity, and not destroyed by too much fervency. And thus much every man, for the most part, knowes,

Now they that would sail between *Scylla* and *Charybdis* must be furnished as well with the skill, as prosperous success of navigation : for if their ships fall into *Scylla* they are split on the Rocks, if into *Charybdis* they are swallowed up of a gulf.

The moral of this Parable (which we will but briefly touch, although it contain matter of infinite contemplation) seems to be this, that in every

every Art and Science, and so in the rules and Axioms, there be a mean observed between the rocks of distinctions and the gulches of universalities, which two are famous for the wreck both of wits and arts.

## XXVIII.

## SPHYNX, or Science.

They say that *Sphynx* was a monster of diver forms, as having the face and voice of a virgin, the wings of a bird, and the talons of a Griphon. His abode was in a mountain near the City of *Thebes*, he kept also the high waies, and used to ly in ambush for travellers, and so to surprize them; to whom (being in his power) he propounded certain dark and intricate riddles, which were thought to have been given and received of the *Muses*. Now if these miserable captives were not able instantly to resolve and interpret them, in the midst of their difficulties and doubts

thee

would rend and tear them in pieces.  
 The Country groaning a long time  
 under this calamity, the *Thebans* at  
 last propounded the kingdom as a re-  
 ward unto him that could interpret  
 the riddles of *Sphinx*, there being no  
 other way to destroy her. Whereup-  
 on *Oedipus* (a man of piercing and  
 deep judgment, but maimed and  
 lame by reason of holes bored in his  
 feet) moved with the hope of so great  
 a reward, accepted the condition,  
 and determined to put it to the hazard,  
 and so with an undaunted & bold spi-  
 rit presented himself before the mon-  
 ster, who asking him what creature that  
 was, which after his birth went first  
 upon Four feet, next upon two, then  
 upon three, and lastly upon Four a-  
 gain; answered forthwith that it was  
 Man, which in his infancy immedi-  
 ately after birth crawles upon all four,  
 scarce venturing to creep, and not long  
 after stands upright upon two feet,  
 then growing old he leans upon a staff  
 wherewith he supports himself, so  
 that he may seem to have three feet, and  
 at

at last in decrepid yeeres, his strength failing him, he falls proveling again upon four, and lies bed-rid. Having therefore by this true answer gotten the victory, he slew this *Sphinx*, and (laying her body upon an ass) lead it, as it were, in triumph: and so (according to the condition) was created king of the *Thebanes*.

This Fable contains in it no less wisdom than elegancy, and it seems to point at Science, especially that which is joyned with practice: for Science may not absurdly be termed a monster, as being by the ignorant and rude multitude alwaies held in admiration.

It is divers in shape and figure by reason of the infinite variety of subjects wherein it is conversant. A maiden face and voice is attributed unto it for its gracious countenance and volubility of tongue. Wings are added because Sciences and their inventions do pass and fly from one or another, as it were in a moment, seeing that the communication of Science is as  
the

the kindling of one light at another. Elegantly also is it feigned to have deep and hooked talons, because the Axioms and arguments of Science do so fasten upon the mind, and so strongly apprehend and hold it, as that it cannot stir or evade, which is noted also by the divine Philosopher Eccl. 12. 11. *Verba sapientum* (saith he) *sunt tanquam aculei & veluti clavi in altum defixi.* The words of the wise are like goads, and like nailes driven far in.

Moreover, all Science seemes to be placed in steep and high mountains: as being thought to be a lofty and high thing, looking down upon ignorance with a scornfull eye. It may be observed and seen also a great way and far in compass, as things set on the tops of mountains.

Farthermore, Science may well be feigned to beset the high waies, because which way so ever we turn in this progress and pilgrimage of humane life, we meet with some matter or occasion offered for contemplation

*Sphinx* is said to have received from the *Muses* divers difficult questions and riddles, and to propound them unto men, which remaining with the *Muses* are free (it may be) from savage cruelty: for so long as there is no other end of study and meditation, than to know, the understanding is not racked and imprisoned, but enjoys freedom and liberty, and even in doubts and variety findes a kind of pleasure and delectation: but when once *Ænigmæes* are delivered by the *Muses* to the *Sphinx*, that is, to practice, so that it be solicited and urged by action, and election, and determination; then they begin to be troublesome and raging; and unless they be resolved and expedited, they do wonderfully torment and vex the minds of men, distracting, and in a manner rending them into sundry parts.

Moreover there is alwaies a twofold condition propounded with *Sphinx* her *Ænigmæes*, to him that doth not expound them; distraction of mind, and to him that doth, a kingdome.

for

for he that knowes that which he sought to know, hath attained the end he aimed at, and every artifice also commands over his work.

Of *Sphinx* her riddles, there are generally two kinds; some concerning the nature of things, others touching the nature of Man, So also there are two kinds of Emperies, as rewards to those that resolve them: the one over nature, the other over men; for the proper and cheif end of true natural phylosophy is to command and sway over natural beings, as bodies, mediciner, mechnical works and infinite other things; although the school (being content with such things as are offered, and prying it self with speeches) doth neglect realties, and works, treading them as it were, under foot, But that *Ænigma* propounded to *Oedipus* (by means of which he obtained the *Theban* Empire) belonged to nature of man: For whosoever doth thoroughly consider the nature of man, may be, in a manner, the contriver of his own fortune

H and

and is born to command, which is well spoken of the Romans Arts.

*Tu regere imperio Populos, Romanum  
memento:*

*He tibi erunt artes.*

Romane remember that with scepter awe

Thy Realmesthou rule. These are  
let be thy law.

It was therefore very apposit, that *Augustus Caesar* (whether by premeditation or by chaunce) bare a *Sphinx* in his Signet: for he (if ever any) was famous not onely in political government, but in all the course of his life; he hapily discovered many new *Enigmas* concerning the nature of Man, which if he had not done with dexterity and promptness, he had oftentimes fallen into imminent danger and destruction.

Moreover it is added in the Fable, that the body of *Sphinx* when she was overcome was laid upon an *Ass*. which

indeed is an elegant fiction, seeing there is nothing so acute and abstract but (being well understood and dilucid) may be apprehended by a slow reasoning.

Neither is it to be omitted, that Sphynx was overcome by a Man lame in his feet: for when men are too swift of foot, and too speedy of pace, in striving to Sphynx her Enigmas, in order to pass that (she getting the upperhand) their wits and minds are rather distracted by disputations, than that ever they come to comprehend by works and effects.

XVII.

PROSERPINA, or Spirit.

Since they say, being made king of the internal dominion (by that memorable division) was in despair of retaining any part of the Empire that he had the former day, he only is left to the world as a dead king.

either with words or with any amorous behaviour, so that of necessity he was to lay some plot to get one of them by rapine, taking therefore the benefit of opportunity, he caught up *Proserpina* (the daughter of *Ceres*, a beautifull virgine) as she was gathering *Narcissus* flowers in the meadows of *Sicily*, and caried her away with him in his coach to the *Subterranean* dominions, where she was welcomed with such respect, as that she was stiled the Lady of *Dis*. But *Ceres* her mother, when in no place she could find this her onely beloved daughter, in a sorowfull humour and distracted beyond measure; went compassing the whole earth with a burning torch in her hand, to seek & recover this her lost child. But when she saw that all was in vaine, supposing peraventure that she was caried to Hell, she importuned *Jupiter* with many teares and lamentations, that she might be restored unto her again, and at length prevailed thus far, That if she had tasted of nothing in Hell, she should have leave to bring

bring her from thence. Which condition was as good as a denial to her petition, *Proserpina* having already eaten three graines of a *Pome-granat*. And yet for all this, *Ceres* gave not over her suit, but fell to prayers and moanes afresh. Wherefore it was at last granted, that (the year being divided) *Proserpina* should by alternate courses, remain one six moneths with her husband, and other six months with her mother. Not long after this *Theseus* & *Perithous* in an over hardy adventure attempted to fetch her from *Pluto*s bed, who being weary with travail and sitting down upon a stone in Hell to rest themselves, had not the power to rise again, but sat there for ever. *Proserpina* therefore remained Queen of Hell, in whose honour there was this great privilege granted, That although it were enacted that none that went down to Hell should have the power ever to return from thence yet was this singular exception annexed to this law, that if any presented *Proserpina* with a golden bough, it should

should be lawfull for him to come  
and go at his pleasure. Now there  
was but one onely such bough in a  
spacious and shady grove, which was  
not a plant neither of it self, but bud-  
ded from a tree of another kind, like  
a rope of Gum, when being pluck'd off,  
another would instantly spring out.

This Fable seemes to pertain to  
nature, and to dive into that rich and  
Plentifull efficacy and variety of sub-  
alternall creatures, from whom  
whatsoever we have is derived, and  
to them doth again return.

By *Proserpina* the Ancients meant  
that æthereal spirit which (being  
separated from the upper globe) is shut  
up and detained under the earth (re-  
presented by *Pluto*) which the Poet  
well expressed thus,

*Sive recens tellus, seductaque nuper*

*Libera, cognati retinebat semina*

*cæli.*

Whither the youngling *Tellus*  
(that of late  
Was

Was from the high-reard Æther  
(separate)

Did yet contain her teeming womb  
within

The living seeds of Heaven, her  
nearest kin.

This spirit is feigned to be rapted by the Earth, because nothing can withhold it when it hath time and leisure to escape. It is therefore caught and stayed by a sudden contraction, no otherwise than if a man should go about to mix air with water, which can be done by no means but by a speedy and rapid agitation, as may be seen in froth, wherein the air is rapted by the water.

Neither is it inelegantly added that *Proserpina* was rapt as she was gathering *Narcissus* Flowers in the valleys, because *Narcissus* hath his name from slowness or stupidity: for indeed then is this Spirit most prepared and fited to be snatched by terrestrial matter, when it begins to be coagulated, and becomes as it were slow.

Rightly is *Proserpina* honoured more than any of the other Gods bad-fellowes, in being styled the Lady of *Dis*, because this spirit doth rule and sway all things in those lower Regions, *Pluto* abiding stupid and ignorant.

This Spirit the power celestial (shadowed by *Ceres*) strives with infinite sedulity to recover and get again: for that brand or burning torch of *Æther* (which *Ceres* caried in her hand) doth doubtless signifie the Sun, which enlighteneth the whole circuit of the Earth, and would be of greatest moment to recover *Proserpina*, if possibly it might be.

But *Proserpina* abides still, the reason of which is accurately and excellently propounded in the conditions between *Jupiter* and *Ceres*, For first it is most certain there are two waies to keep Spirit in solid and terrestrial Matter; the one by constitution or obstruction, which is meer imprisonment and constraint; the other

other by administration of proportionable nutriment, which it receives willingly and of its own accord: for after that the included Spirit begins to feed and nourish it self, it makes no hast to be gone, but is, as it were linckt to its earth: And this is pointed at by *Proserpina* her eating of a Pomegranat wch if she had not done, she had long since been recovered by *Ceres* with her torch, compassing the Earth. Now as concerning that Spirit which is in Metals and minerals, it is chiefly perchance restrained by the solidity of Mass: but that which is in Plants and Animals, inhabites a porous body, and hath open passage to be gone in a manner as it lists, were it not that it willingly abides of its own accord, by reason of the relish it finds in its entertainment. The second condition concerning the six moneths custome, it is no other than an elegant description of the division of the year, seeing this Spirit mixt with the Earth appears above ground in vegetable bodies during the sum-

mer months, and in the winter sinks down again.

Now as concerning *Teseus*, and *Perithous* their attempt to bring *Proserpina* quite away; the meaning of it is, that it oftentimes comes to pass, that some more subtil spirits descending with diverse bodies to the Earth, never come to suck of any subaltern Spirit, whereby to unite it unto them, and so to bring it away. But on the contrary are coagulated themselves, and never rise more, that *Proserpina* should be by that means augmented with inhabitants and dominion.

All that we can say concerning that spring of gold is hardly able to defend us from the violence of the Chymicks, if in this regard they set upon us, seeing they promise by that their *Elixir* to effect golden mountains, and the restoring of natural bodies, as it were, from the portal of Hell. But concerning Chymistry, and those perpetual futers for that philosophical *Elixir*, we know certainly

tainly that their *Theory* is without grounds, and we suspect that their practise also is without certain reward. And therefore (omitting these) of this last part of the parable this is my opinion. I am induced to believe by many figures of the Antients that the conservation and restauration of natural bodies in some sort was not esteemed by them as a thing impossible to be attained, but as a thing absurd and full of difficulties, and so they seem to intimate in this place, when they report that this one onely sprig was found among infinite other trees in a hughe and thick wood, which they feigned to be of gold, because gold is the badge of perpetuity, and to be artificially as it were inserted, because this effect is to be rather hoped for from Art, than from any Medicine, or simple, or natural means.

## XXX.

## METIS, or Counsel.

**T**He ancient Poets report that *Jupiter* took *Metis* to wife, whose name doth plainly signifie Counsel, and that she by him conceived. Which when he found, not tarrying the time of her deliverance. devours both her and which she went withall, by which means *Jupiter* himself became with child, and was delivered of a wonderous birth; for out of his head or brain came forth *Pallas* armed.

The sense of this Fable (which at first apprehension may seem monstrous and absurd) contains in it a secret of state, to wit, with what policy Kings are wont to carry themselves towards their Counsellours, whereby they may not onely preserve their authority and Majesty free and entire, but also that it may be the more extolled and dignified of the People: For  
Kings

Kings being as it were tyed and coupled in a Nuptial bond to their Counsellours, do truly conceive that communicating with them about the affaires of greatest importance, doe yet detract nothing from their own Majesty. But when any matter comes to be censured or decreed (which is as a birth) there doe they confine and restrain the liberty of their Counsellours list that which is done should seem to be hatched by their wisdom and Judgement. So as at last Kings (except it be in such matters as are distastfull and maligned, which they alwaies will be sure to put off from themselves) do assume the honour and praise of all matters that are ruminated in Counsel, and as it were, formed in the womb, whereby the resolution and execution (which because it proceeds from power, and implies a necessity, is elegantly shadowed under the figure of *Pallas* armed) shall seem to proceed wholly from themselves. Neither sufficeth it that it is done by the authority of the  
Kin

King, by his meer will and free applause, except withall, this be added and appropriated as to issue out of his own head or brain, intimating, that out of his own judgement, wisdome and ordinance it was onely invented and derived.

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## XXXI.

THE SIRENES, or  
*Pleasures.*

**T**He Fable of the *Sirenes* seemes rightly to have been applied to the pernicious allurements of pleasure, but in a very vulgar and grosse manner. And therefore to mee it appears that the Wisdome of the Antients have with a farther reach or insight straine deeper matter out of them, not unlike to grapes ill prest, from which though some liquor were drawn, yet the best was left behind. These *Sirenes* are said to be the daughters of *Ackelous*, and *Terpsichores*

aboves one of the muses. Who in their first being, were winged, but after rashly entering into contention with the muses, were by them vanquished, and deprived of their wings. Of whose pluckt out Feathers the Muses made themselves Coronets. So as ever since that time all the Muses have attired themselves with plumed heads except *Terpsichores* onely that was mother to the *Sirenes*. The habitation of the *Sirenes* was in certain pleasant Islands, from whence as soon as out of their watch-tower they discovered any ships approaching, with their sweet tunes they would first entice and flay them, and having them in their power would destroy them. Neither was their song plain and single, but consisting of such variety of melodious tones, so fitting and delighting the eares that heard them, as that it ravished and betrayed all passengers. And so great was the mischief they did that helles of the *Sirenes*, even as far off as a man could ken them, appeared all over white with the bones

of unburied Carcofes. For the remedying of his misery, a double meanes was at last found out, the one by *Ulysses*, the other by *Orpheus*. *Ulysses* (to make experiment of his device) caused all the ears of his company to be stoppt with wax, and made himself to be bound to the main Mast with special commandement to this Mariners not to be loosed, albeit himself should require them so to do. But *Orpheus* neglecting and disdainning to be so bound, with a shrill and sweet voice singing the praises of the Gods to his Harp, suppress the songs of the *Sirenes*, and so freed himself from their danger.

This Fable hath relation to mens manners, and contains it a manifest and most excellent Parable: For pleasures do for the most part proceed out of the abundance and superfluity of all things, and also out of the delights and jovial contentments of the minde; the which are wont suddenly as it were, with winged entisements to ravish and rapt mortal men. But  
learning

learning and education brings it so to pass, as that it straines and bridles mans mind, making it so to consider the ends and envents of things, as that it clips the wings of pleasure. And this was greatly to the honour and renown of the Muses: for after that by some examples it was made manifest that by the power of philosophy vain pleasures might grow contemptible; it presently grew to great esteem as a thing that could raise and elevate the mind aloft that seemed to be base and fixed to the earth; and make the cogitations of men (which do ever recide in the head) to be æthereal, and as it were winged. But that the Mother of the *Sirenes* was left to her feet and without wings; that no doubt is no otherwise meant, than of light and superficial learning, appropriated and defined onely to pleasures as were those which *Petronius* devoted himself unto, after he had received his fatal sentence, and having his foot, as it were, upon the threshold of

of death sought to give himself all  
 delightfull contentments, in so much  
 as when he had caused consolatory  
 letters to be sent him, he would peruse  
 none of them (as *Tacitus* reports) that  
 should give him courage and constan-  
 cy, but onely read fantastical verses,  
 such as these are.

*Vivamus, mea Lesbia atque amo-*  
*remus.*

*Rumoresque Senium Severiorum*  
*Omnes unius astutemur Affrs.*

My *Lesbia*, let us live and love;  
 Though wayward Dottards us re-  
 prove,  
 Weigh their words light for our be-  
 hove.

And this also;

*Iura Senes norint, & quid sit fasque*  
*nefasque*

*Inquirant tristes; legumque examina*  
*servent.*

Let

Let doting Grandfires know the  
law,

And right and wrong observe with  
awe;

Let them in that strict circle  
draw.

This kind of doctrine would easily  
perswade to take these plumed Coro-  
nets from the Muses, and to restore  
the wings again to the *Sirens*. These  
*Sirens* are said to dwell in remote Isles,  
for that pleasures love privacy and  
retired places, shunning alwaies too  
much company of people. The *Si-  
rens* songs are so vulgarly understood,  
together with the deceit and danger  
of them, as that they need no expo-  
sition. But that of the bones appea-  
ring like white clifffes, and described  
a far off, hath more acuteness in it:  
For thereby is signified, that albeit  
the examples of afflictions be manifest  
and eminent; yet do they not suffi-  
ciently deter us from the wicked  
enticements of pleasures.

As for the remainder of this parable, though it be not over mystical, yet is it very grave and excellent: For in it are set out three remedies for this violent enticing mischief; to wit, two from *Phylosophy*, & one from Religion. The first means to shun these inordinate pleasures is, withstand and resist them in their beginnings, and seriously to shun all occasions that are offered to debauch and entice the mind, which is signified in that stopping of the Eares; and that remedy is properly used by the meaner and baser sort of people, as it were, *Ulysses* followers or Mariners; whereas more heroique and noble Spirits, may boldly converse even in the midst of these seducing pleasures, if with a resolved constancy they stand upon their guard, and fortifie their minds; And so take greater contentment in the trial and experience of this their approved vertue; learning rather thoroughly to understand the follies & vanities of those pleasures by contemplation,

plation, then by submission. Which Salomon avouched of himself, when when he reckoning up the multitude of those solaces and pleasures wherein he swam, doth conclude with this Sentence.

*Sapientia quoque perseveravit mecum.*

Wisdom also continued with me.

Therefore these Heroes and Spi  
rits of this excellent temper, even in the midst of these enticing pleasures can shew themselves constant and invincible. and are able to support their own vertuous inclination, against all headdy and forcible perswasions whatsoever; as by the example of *Ulysses* that so peremptorily interdicted all pestilent counsels and flatteries of his companions, as the most dangerous and pernicious poysons to captivate the mind. But of all other remedies

remedies in this case, that of *Orpheus* is most predominant: For they that chant and resound the praises of the gods, confound and dissipate the voices and incantations of the *Sirens*; for divine meditations do not only in power subdue all sensual pleasures, but also far exceed them in sweetness and delight.

Wisdom also continued with

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~~The~~ ~~of this~~ ~~excellence~~ ~~temper~~ ~~even~~ ~~in the midst of their~~ ~~enjoying pleasures~~ ~~and in~~ ~~can show themselves~~ ~~constant~~ ~~and in~~ ~~visible~~ ~~to support~~ **FINIS** ~~their own~~ ~~various~~ ~~inclination~~ ~~being~~ ~~all ready~~ ~~and forcible~~ ~~parry~~ ~~from whatever~~ ~~as by the example~~ ~~of~~ ~~of his~~ ~~composure~~ ~~as the most~~ ~~dangerous~~ ~~and~~ ~~perilous~~ ~~positions~~ ~~to~~ ~~capture the~~ ~~the~~ ~~of all other~~ ~~remedies~~



